ANOTHER SERMON

Preached to the *Honorable House of Commons* now assembled in PARLIAMENT,

November the fifth, 1641.

By CORNELIUS BURGES. *D. D.*

Wherein, among other things, are shewed

A List of some of the *Popish Traytors* in *England*.

That their *Treasons* were not *occasioned* by our Laws, but from *Principles* of their owne *Religion*.

That their *Priests* are bound to infuse *such Principles* into them.

The courses taken by their *Preists and Iesuites* to animate them unto *Treasons*.

An Experimentall *Prognostication*.

Published by Order of the House of Commons.

LONDON,
Printed by *R. B.* for *P. Stephens* and *C. Meridith*, at the *Gilded Lion*, and at the *Craine in S. Pauls Church-Yard*, 1641.

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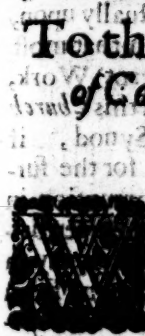
November the 5th, 1644.

By CORNELIUS BURGESS, D.D.

Printed by R. B. for P. Stephens and C. Meredith, &c
the Green Dragon, and at the Crane in St. Paul
Church-yard, 1644.

9060

To the Honourable *House of Commons* now assembled in PARLIAMENT.



When first I understood that You had designed only my selfe to preach unto You at that *Great* and happy *Solemnity* upon the *Fifth* of *November* last, I inlarged my Provision, because there was no other to second me in that Service.

But when I came to set before You what the Lord had brought to my hand, I found You so over-laid with businesse of such high importance as would hardly permit You to hear any Sermon at all. This constrained me to contract the two first Parts of my Sermon, and wholly to suppresse the third, except the last branch of the last *Vse*, which I found meanes to affix to my second Point.

The Tumults in *Ireland.*

It was far from my thoughts, and above my hopes, that such a mangled Peice should gaine such Acceptance with You, as to be held worthy of Your *Thankes*, or of *Publique View.*

But seeing Your pleasure is, to *Order* the *Publishing* it, I obey. Only I have now added the remainder

of that Provision, with which I confidently and first present You, by reason of those indispensable Occasions then pressing on You.

The Lord of Heaven direct all Your ways, make them plaine before You, prosper You in them, and hold all Your hearts in fear to Himselfe and in Vnity among Your selves; set You more effectually upon, and carry You more strongly through that most necessary (and of all other most Important) Work, even the *Perfecting* of the *Reformation* of this *Church* (by the assistance of a free Nationall Synod, if Your wisdomes should so thinke meet) for the further securing of our *Religion* from Corruption in *Doctrine*, from Pollution in *Worship*, from superstition in *Ceremonies*, from Exorbitancy and Tyranny in *Ecclesiasticall Government and Discipline*, and from *Anarchy* and *Confusion* (under a false guise of Christian Liberty) which is farre worse than Tyranny.

Hee also make You all more zealous to settle a *Ministery* worthy of the Glorious Gospell of *Christ* in every Congregation, and a sufficient maintainance for all faithfull Labourers therein. He raise You higher and higher in honour with God and Man, and carry You still in his Bosome till hee hath brought You to Glory. All of which is, and shall be the incessant prayer of

Your most humble servant

C. BURGESS.

PSAL. 76. 10.

Surely the rage of man shall praise thee, the rest of the rage shalt thou restraine.



His Text and this day doe well agree. Never did day more exactly demonstrate the truth of this Text. Never did Text more fully set forth the Workes of this Day, whether we regard *the rage of man*, or the *Power of God* in over-ruling thereof to his own *Praise* and our preservation. Introduction shewing, I. The *stresse*.

This is that day wherein the most prodigious *rage of man*, that ever the Sun beheld, or that Hell it selfe boyled up to an height justly execrable to all the world, was ready to break forth out of the nethermost Pit, against our Late King, Queene, the Royall Seed, the Parliament, Church, Kingdome, this Place, our selves, and all ours, all at once. And this is that day wherein our God came riding to us in his Chariot of Triumph, and made himselfe *fearfull in praises*, by *doing wonders*, and leaving us no more to doe, but to *praise* his Name, and lengthening out our happinesse joyfully to celebrate this Publike Anniversarie of that stupendious Deliverance.

So that, while Interpreters contend and sweat about the speciall occasion of this Gratulatory Song, whether penned as a Lasting Trophee of the many Victories atchieved by *David* over the *Philistines*, *Moabites*, *Syrians*, and others (2 *Sam.* 8.) or of the discomfiture of that formidable Army of the *Ethiopians*, in the dayes of *Asa* (2 *Chr.* 20.) Or of the selfe-destroying of that huge Host of *the children of Ammon*, *Moab*, *and mount Seir*, in the reign of *Jehoshaphat*, 2 *Ch.* 20. Or rather, (which is more probable) as a Pillar of Gratitude in the time of *Hezekiah*, for the wonderfull defeat of those numberlesse II. The occasion.

Forces of blasphemous *Sennacherib*, nigh to *Ierusalem*, where an Angel went forth, and in one night, and slew 185000. men, in the campe of the *Assyrians*. 2. *King.* 19. Sure we are, that none of all those Great Acts of the Lord, ever administred greater occasion to advance a Publike Thanksgiving, beyond the faint and dull straine of Prose, to the spritefull courage of a Verse, by the gratefull violence of a Poetick Rapture, truly divine, than that admirable, and even ineffable over-powering of the matchlesse fury of those *Romish* Pioneers, imployed in that Master-peece of Hellish Invention, the *Gun-powder Treason*, affords unto us, and all Posterity, of greatest exilience, and of utmost industry to *make His Praise glorious*, who justly *inhabiteth the praises of Israel*, and is (in himselfe) *exalted above all blessing and Praise*.

Introduction.

For, on this Day if ever, and even *here* also, if any where, *brake He the arrows of the bow, the shield, the sword, and battell*, whereby he is become *more glorious and excellent than the mountaines of prey*.

Here, *the stout-hearted are spoiled, they have slept their sleep, and none of the men of might* * *have found their hands. At thy rebuke, O God of Jacob, both the Chariot, and the horse are cast into a dead sleep.* ..... *Thou didst cause judgement to be heard from heaven; the earth feared, and was still, when God arose to judgement, to save all the meek of the earth.* Therefore wee, even wee also will for ever say, and sing to thy Name, as thy people of old,

* In that great slaughter in the host of *Sennacherib*, the Leaders, Captaines, and mighty men of Valour, were all cut off 2 Chr. 32. 21.

Surely, the rage of man shall praise thee, the rest of the rage shalt thou restraine.

II. The *Summe.*

Which words (*Janus* like) have a double Aspect. For, they looke not only backwards, as a Thankfull Remembrance of what God hath already done; but also forwards, as a Prophetick Resolution, and well grounded Conclusion of Faith, touching the constant ordering and curbing *the rage* of all his and our enemies, so as to get himselfe glory out of all, to the end of the world.

IV. The *Parts* of the *Text.*

If we make a Distribution of the Text, there will be found in it an *Asseveration*, and an *Assertion*.

1. An

1. An *Asseveration*, in the first word, *surely*.
2. An *Assertion*, consisting of two simple *Propositions*, diversifyed by the various consideration of the *subject* of them both, *the rage of man*; which if we consider,
   1. As the permission of it, by his wise and powerfull ordering, may conduce to his honour; So, *the rage of man shall praise thee.*
   2. As the breaking out of it further might prove inconsistent with his Glory; So, *the rest of the rage shalt thou restraine.*

The time allotted me will not be sufficient for a distinct prosecution of every Observation which these severall branches afford. And your weightie Affaires presse for all expedition. I shall therefore fixe only upon the principall points in the shortest way, after a briefe explication of the words of the Text.

Surely.] So I find the Originall [*Chi*] rendred by our English Translators, Old & New, and by some of the Latine, correspondent thereunto. I acknowledge the Hebrew word to be most frequently used as a Causall particle [*For*, or *Because.*] Howbeit it is, not seldome, put for a vehement *Asseveration*, or Attestation, and translated, *Surely*, or *Verily*. Thus, *Iacob* to *Laban*; [a] *Surely, thou hadst sent me away empty.* So *Judah to Jacob*; [b] *Except we had lingered, surely we had returned a second time.* And, *surely there is no inchantment against Jacob*, said wretched *Balaam* of blessed *Israel*. In all which places, and many moe, the Originall word is the same that is in this Text. Explication. *Surely*, כי.

a Gen 31.42. b. Gen.43.10.

This may be sufficient warrant for our Translation, which is both pertinent, and emphaticall. *Pertinent*, because, had the word been otherwise rendred, the sense had been obscured; for that it is not a Reason of the Premisses, but ra-

ther a Conclusion deduced from them. *Emphaticall* also, because it lively expresseth the assurance of Faith in Gods Wisedome, Power, and Goodnesse for the happy disposing of that Rage, which he shall at any time please to permit, and for the mastering and suppressing of the *residue*, which hee shall finde cause to *restraine*. You see the *Asseveration*. I proceed to the *Assertion*.

The rage, from חמת *calve* חם, *Ex a defectu.*

The rage.] So I translate [*Chamath.*] not *anger*; as some; not yet *Wrath*, as others. *Anger* is too milde, *Wrath*, too short to expresse it by. I know *anger*, *wrath*, *and rage*, (or *fury*) be sometimes promiscuously put one for another. But withall, I finde them sometimes * distinguished, and in strictnesse some difference may bee found betweene them.

* *Anger is cruel, and wrath is raging.* So the old Translation. *Prov.* 27.4.

Anger is the boyling of the blood about the heart, causing a commotion of the spirits that are neere. *Wrath* is the manifestation of that inward distemper by lookes, gestures, or actions tending to revenge. But *Rage* is the extremitie of both the former, causing the *heart to study destruction*[d], to meditate and contrive the utmost of mischiefe and villanie; and, the outward man to watch, and lay hold upon all opportunities and occasions of putting it in execution, out of the depth of malice, and in the height of fury. Besides, it is of longer continuance than *anger*, strictly so called. It is such an inveterate anger as * *resteth in the bosome of fooles*, keepes house, and constant residence there; being deeply rooted, and wrought up unto a setled habite, which (though it doth not alwayes actually breake forth, yet) is continually desirous of vent, like fire impatient of restraint.

d *Prov.* 24.2.

* *Eccles.* 7.9.

That all this is comprised under the word here used, is manifest both by the judgement of the Learned, who have expounded it, and by the use of it in Sacred Writt. Therefore some expresse it by *Fervor*: *Tremellius* by *Æstus*, or a burning heate like to that of an Oven, or Furnace, which sets the whole man in a flame, that cannot, without extraordinary meanes, bee quenched, or allayed. And the Scriptures informe us both of a *rage* within. *Psal.*

2.

2. 1. *Why doe the heathen rage*; which is immediately expounded by an internall act, the *imagining* (or *meditating*) *of a vaine thing*: and, of a *rage* without doo, namely, the *rage of the tongue*. Hosea 7 16. and the *rage* of the *hand*. *Cursed be their anger, for it was fierce, and their wrath* (or *rage*) *for it was cruell*, said dying *Jacob*, touching the bloody butchery committed by his two Sonnes, *Simeon* and *Levi*, upon the newly circumcised *Sechemites*, in cold blood. *Genes.* 49. 7. Which also shewes the setled permanencie, and predominancie of such a Disposition in a wicked man.

This *rage* is amplified by the subject whereinit is, *Man*. For it is called, the rage *of man*. The Text names no individuall, whether *Sennacherib* (of whose *rage* God himselfe took notice, e) or any other Lustering Tyrant, or boysterous *Ajax*; but indefinitely termes it [*Chamath Adam*] *the rage of man*, a Livery that fits the shoulders of any wicked man in the world. *Of man.* אדם e 2 *Kings* 19.

And this indefinite expression is used partly for *discovery*, and partly out of *contempt* of the *man* that is here demonstrated.

1. By way of *Discovery*, to point out the vicious qualitie, and corrupt estate of the *man*, in whom this *rage* reigneth. It is the rage of *Adam*, of the *old man*, of every man that hath not put off the *first Adam*, and is not ingrafted into the *second*. Therefore is it called the *rage of man*; because, *of every man* yet remaining upon the old Stock, or *the first man, which is of the earth, earthly*f. Hence is he called, *a man of the earth*. *Psalm.* 10. 18 *the violent man*. *Psalm.* 18. 48. *the bloody and deceitfull man*. *Psal.* 55. 23. and by such like Epithites. f 1 *Cor.* 15.

2. By way of *contempt*; to shew that, be the *rage* what it will, it is yet but the rage of a weake silly *man*, that is of base originall, and of too small a strength to grapple with Omnipotencie. Thus, in *Psalm.* 9. 19. *Arise, O Lord, let not Man prevaile*. Where the Strong GOD is opposed to impotent *Man*. So the next words, *Put them in fear, O Lord, that the Nations may know themselves*

to be but men: that is, poore weake grashoppers; [g] *Whose houses are clay, whose foundation is in the dust, that are crushed before the moth*: so that neither [h] *can their hearts endure, nor their hands be strong in the dayes that God shall deale with them. Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a man, and no God, in the hand of him that slayeth thee. Ezek.* 28.9. This is the *man*; and this, the *account* which God makes of him in whom this *rage* is found. But against whom is it bent? If we consult the story, wee shall find God complaining that it went very high, for it reached even unto Himselfe. *I know thy abode, ... and thy rage against mee,* saith the Lord. 2 *King.* 19,27. that is, first more immediately, by blasphemous *speaking against the God of Hierusalem, as against the Gods of the people of the earth,* which were, *the worke of the hands of man.* 2 *Chron.* 32. 19. Secondly, mediately, through the Loines of *Hezekiah*, and such of his people as trusted in the Lord.

[g] *Job.*4.19.

[h] *Ezek.*22.14.

Explication.

2 *King.*19.21, 22.

Now, what of all this *rage of man* against God and his servants? The Text tells you what is predicated of it.

Shall praise thee. תּוֹדְךָ

It *shall praise thee.*] Or, as the old Translation hath it, it *shall turne to thy praise.* Praise is nothing else but the exaltation of Excellency, whereby it may be had in reverence and honour. This is that which redounds unto God from *the rage of man*: not intentionally on mans part, as if he in his *rage* aymed at it: for so, *God is not in all his thoughts. Psal.* 10.4. But occasionally on *mans* part, and efficaciously on Gods, who brings light out of darknesse, and good out of evill. His Power and Providence so ordereth and disposeth all the malicious machinations, and bloody designes of the most desperate men, that they goe away with the shame, his people with joy, and himselfe with the honour. And this he doth not onely by mastering them in their greatest rage, and compelling them to acknowledge his power, but also by giving such issue thereunto, as shall produce effects quite contrary to those which they intended. Thus, the *rage* of *Josephs* brethren, in selling him to the *Ishmaelites* turned to Gods praise, *As for you,* saith *Ioseph, Yee thought evill against me,*

me, but God meant it unto good. Geneſ. 50. 20.

Nor is this ſpoken only in reference to what was already done and paſt, as ſome would ſeeme to inſinuate, who render the Verb [*Tʾhelka*] in the Preſent tenſe (*doth praiſe thee* :) but as a Declaration of what God will ever doe, in all time to come, ſo often as the *rage of man* ſhall iſſue forth. Therefore the beſt Interpreters render it by the future, the rage of man *ſhall* praiſe thee, making it to be not onely a voice of Thankſgiving, but a concluſion of faith, as before I touched. So have you the firſt Propoſition explained. The Second followeth,

Explication. *The reſt of the rage.*

The reſt of the rage] This is the *Subject* of the later propoſition, which, for ſubſtance, is the ſame with the former, to wit, *the rage of man*: Only it is differenced by two Circumſtances, which I muſt alike open.

One of the Circumſtances is, the changing of the number in the Originall.

חמת

Before, it was [*Chameth*] *rage*, in the ſingular number: now it is [*Chemeth*] *rages*, in the Plurall; which plainely ſuppoſeth the greatnes, and the varietie of it. The *rage* of the wicked is not ſmall, nor terminated in one plott, or practice, nor of one kinde: but it is exceeding great, ever working, and multiplying by continuance, ſo as there can be no wicked deſigne ſo barbarous, no plott ſo bloody and Deviliſh, but the *rage* of Gods enemies makes them ready for it, and mad upon it. If they once miſcarry, yea if they be often diſappointed, they are not diſcouraged, but they will to worke againe and againe, never giving over. If one Plot faile, they are ready with another, and another, of other ſorts. The Devill and their own hearts make them fertile and bigge with all their inventions of Hell. Juſtly then, doth the Pſalmiſt call them *rages*, in the Plurall. For, they are as *Gad*, a *Troop*; yea, you may call their name *Legion*, they bee ſo manie.

שארית

The other circumſtance is, in the word [*Sheerith*] tranſlated, *thereſt*, the *remnant*, the *remainder*. And this gives notice of the abundance of it. Let never ſo much of it breake forth, yet there is ſtill more behinde, that throngs after that

which

which got out before And, as it is with foule ſtomacks, the beſt that comes up into the Baſon, is but filthy ſtuffe, but that which is behind, and comes laſt, is farre more loathſome and bitter, through the abundance of choller and gall: ſo is it with the rage of wicked men; the beſt is abominable, but that which tarries behind, and would come up in the Rere, is moſt intolerable; that, is the bottome of the ſtomack, the dreggs, the moſt venemous and malignant part of the *rage*, the letting out hereof would be the deſtruction of Gods people, or ſome way or other diſhonourable to our God. This *remnant* it is, of which the Pſalmiſt, ſpeaking unto God, ſaith,

Thou ſhalt reſtraine. תחגר

Thou ſhalt reſtraine] This, in the Hebrew, is expreſſed in one word [*Tackgor.*] which imports the begirting, or binding of it in on every ſide, that it ſhall by no meanes break out, but ſhall be kept in, as a Dog in a chaine, as a Lion in his Denne, how violent ſoeyer. The Greek *Septuagint*, in their Tranſlation, have wittily expreſſed themſelves thus; *the reſt of the rage ſhall keep holy day unto thee**. Their meaning is, that as men, who are to keep an *holy day* to the Lord, ceaſe from labour, doing no manner of work therein, further than may directly tend to the honour and ſervice of God: ſo the rage of man, further than God may get ſome honour out of it, ſhall *keep holy day* too, that is, ceaſe from working or acting: it ſhall reſt from labour in regard of breaking out, how reſtleſſe ſo ever it be within, becauſe it cannot get out.

* ἑορτάζει σοι.

But this is not all. *Tremellius*, in his Reviſed Tranſlation, ſupplies one word, which makes the ſenſe more complete and comfortable. For, thus Hee; *reſidua æſtuum accingis* (*tuos*) Thou doſt *begirt thy people with the remainder of the rages*. That is, thou doſt not onely keep in the rage of thine enemies that it doe no hurt, but thou makeſt that very rage, which was intended for their deſtruction, to become even as the walls of a Citie, for their defence and protection. The upſhot of all is this; That wicked men ſhall be ſo farre from attaining thoſe ends, which in their rage they drive at, that they ſhall be ſure to meet with a ſtop, where they made themſelves moſt ſure of going on, and be occaſions of promoting

ting

ting the good of Gods party, which they meant to destroy. 1 Observation

Thus farre the Explication. The *Observations* which I shall now recommend unto you from the whole, bee these Three.

1. *The rage of the wicked against God and his people is bottomlesse and endlesse.* The observations.

2. *Let the rage of wicked men be what it will, it shall onely raise that Glory to God, and benefit to his people, which the wicked never intended, and, ever fall short of that issue, which they chiefly projected.*

3. *The experience of Gods over-ruling, and mastering the rage of men in times past, is an undoubted assurance of the like, for all time to come.*

I begin with the first.

The rage of the wicked against God and his people is bottomlesse, and endlesse. —— This is (as you have seene) the subject of both Propositions contained in this Text; and that, whereof the the Godly have had sad experience, ever since there was a world, and wicked men in it. It were an unthrifty waste of Time (now, so pretious) to insist upon the rage of *Cain* against *Abel*; of *Esau*, against *Jacob*; of the *Egyptians* against *Israel*; of *Saul* and his party, against *David*; of *Absolom*, against his owne Father; of *Haman*, against *Mordecay*; of the Nobles of *Babylon*, against *Daniel*; or of *Herod*, *Pilate*, and the *Jewes*, against [b] *Christ* himselfe. What should I tell you of *Davids* moane, [c] *My soule is among Lions, and I lie even among them that are set on fire*; Or, of his Prayer to be [d] *saved from bloody men, that lay in waite for his soule*; Or, of his complaint of [e] *many strong Bulls of Basan, that had beset him round?* The rage of the wicked appeares. 1 In particular instances. b *Psal.* 2. 1, 2. *Act.* 4. 27, 28. c *Psal.* 57. 4. d *Psal.* 59. 2, 3. e *Psal.* 22. 12.

Let the Occasion of this Text and Psalme, speake to this Point. The *rage* of *Sennacherib*, was first bent against *Hoshea*, King of *Israel*, whom, together with those Ten Tribes, after three yeeres warre, hee took, and carried away Captive. But, eight yeeres after (in the Fourteenth of *Hezekiah*) his wrath brake out against good *Hezekiah*, and the *Lord* himselfe: for, up he came, and seized into his hands all the frontier *Cities of Iudah*; whereof *Lachish* was one. To 2 *Kings* 18.

1 Observation. appease this *rage*, thither did *Hezekiah* dispatch Ambassadors, and craved peace; *Sennacherib* propounded the Conditions and Articles; *Hezekiah* accepts, and performes them. But, no sooner was this done, but *Sennacherib* sends *Tartan, Rabsaris, and Rabshakeh from Lachish to Hezekiah with a great host against Hierusalem*, and with words of *blasphemy* against God himselfe: insomuch as nothing was so eminent and notable in that expedition, *as* f *his rage against the Lord.* And is it not Saint *Pauls* owne confession of his rage against Christians, before his Conversion; g *I punished them oft in every Citie, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange Cities?*

f 2 *King.* 19. 27.

g *Act.* 26. 11.

2 In the universality of this dispositon. Nor is this the Disposition of some few only, but even of all the wicked. You see the Text is indefinite; it takes all before it. This is common to them all; h *the wicked plotteth against the just, and gnasheth upon him with his teeth*: not in a sudden passion only, but in a constant premeditated course. i *The wicked watcheth the righteous, and seeketh to slay him*: and that, k *Like a Lion that is greedy of prey, and as a young Lion, lurking in secret places.*

h *Psal.* 37. 12.

i *Vers.* 32.

k *Psal.* 17. 12. *Psal.* 10. 8, 9.

3 Against all the Godly. Neither is this the hard hap of some few godly men, who through indiscretion doe administer oyle to the flame of wicked mens wrath; but even l *every one that departeth from iniquity, maketh himselfe a prey.* Yea, m *and all that will live godly in Christ Jesus, shall suffer persecution.* And, that not onely from strangers, *but* * *a mans enemies shall be those even of his owne house.* So was it with *David*; witnesse *Achitophel*, a Privie Counsellor, and *Absalom* that n *came forth of his owne bowels.* And so fared it with Christ himselfe; witnesse the Traitor *Judas*, who was o *one of the Twelve.*

l *Isay.* 59. 15.

m 2 *Tim.* 3. 12.

* *Mic.* 7. 6.

n 2 *Sam.* 16. 11

o *Joh.* 6. 71.

4 For godlinesse sake. Nor is this, or any of this, for any real injuries done them by the godly; but even *gratis*, and *without a cause*, p except their Godlinesse. q *The mighty are gathered together against me* (saith *David*) *not for my transgression, nor for my sinne, O Lord: They run, and prepare themselves without my fault.* A thing so palpable in *Pauls* case also, that he durst appeale to his very enemies, in the midst of all their rage against him, bee for-

p *Joh.* 15. 25.

q *Psal.* 59. 3, 4.

fore *Felix*, his Judge. [r] *Let these same here say, if they have found any evill doing in me.* [r] Act. 24.20.

Indeed they doe not alwayes discover, and openly prosecute their inward rancor, because all Times are not for it. And when the times would permit it, yet opportunities to such and such men may be wanting. In which Case, malicious *Haman*, [s] though *full of indignation against Mordecay*, can *refraine himselfe*, while he saw *Mordecay* countenanced by the *Queen*, whom he durst not then to displease. But yet, even then their hearts are full of deadly poyson; [t] *both the inward thought of every one of them, and the heart is deep.* Then, whatsoever craft or subtilty, Counsell or conspiracie can possibly lurke in the most fathomlesse hearts of men, acted by Him who was *a murderer from the beginning*, doe all meet, and concenttate in them more than at other times, even when the outward face of things extort from them a plausible behaviour towards the Godly. [u] *He that hateth*, will (at such a time) *dissemble with his lips, and lay up deceit within him.*

1 Observation
5 When they rage not outwardly, they rage the more within.
s Esth. 5.9, 10.
t Psal. 64. 6.
u Prov. 26. 24.

And as their rage is *bottomlesse*, so is it *endlesse*, and still on the encreasing hand. *Bray a foole in a morter, yet will not his folly depart from him.* How often soever wicked men have been in plots and conspiracies, and smarted for them; they wax not weary, nor give over their rage, which is like the Hare, that after once conceiving, admits of another conception, before she be delivered of her former burden. The older, and more frequent they grow in villany, the more fruitfull their hearts in Devilish Designes and Inventions, till [x] *their inward parts* become nothing else, *but very Wickednesse*, or *wickednesses*, as the Psalmist speaketh? and, the whole frame of their spirits be [y] *like the raging Sea, When it cannot rest, whose waters cast up mire and dirt.* If any of them seem calmer than the rest, it is not because he is better, but because more subtile; not because he hath no minde to doe mischiefe, but because he is better able to conceale a mischievous intention, till a better opportunitie. Whence that Counsel; [z] *When he speaketh faire, believe him not, for there are seven abominations in his heart.*

6 All this, without end, or measure.
x Psal. 5. 9.
y Isay. 57. 20.
z Prov. 26. 25.

This cannot be otherwise, for divers Reasons. *Reasons.*

1 Observation.

1. It is the naturall bent and frame of wicked mens hearts to be mischievous. It is their very life. [z] *They sleep not except they have done mischiefe, and, their sleep is taken away, except they cause some to fall.* And in this, friends and foes are all alike to them. Sinne having turned them out of course, they turne out of kind; and like a mad Oxe, gore all they meet. If *Herod* be in his rage, [a] *as good be his swine, as his sonne.*

1 It is the nature of wicked men to doe mischiefe.

z *Pro* 4.16.

a *Macrob. l.* 2. *Saturnal.*

2 The old enmity egges them on.

2. The old *enmitie put betweene the* two *Seedes*, makes the *serpentine* partie to adventure a *breaking*, [b] yea a crushing of their owne *heads* to peeces, rather than let alone *the heele* of the *womans seed*, which, with all their rage, they can no more but *bruise*. Therfore wicked men, as once the [c] *Philistims*, take all opportunities *to take vengeance with a despiteful heart, because of the old hatred.* And this *enmitie* is so hereditary, that never any Northerne High-landers more inherited the malice of their Ancestors *Feides*, than the whole Posteritie of collapsed *Adam*, doe, the wrath and rage of their corrupt Progenitors against all the Godly.

b *Gen.* 3.15.

c *Ezek.* 25.16.

3 Contrary conversation augments it.

3. Contrariety of Conversation augments the hatred. [d] *Wherefore did Cain slay his brother, but because his owne workes were evill, and his brothers righteous?* The wicked [e] *account him mad*, that departs from iniquitie. *Therefore* say they, [f] *Let us lie in waite for him, because he is not for our turne, but is cleane contrary to our doings. —— Hee is grievous to us to behold, for his life is not like other mens, his wayes are of another fashion.*

d 1 *Joh.* 3.12.

e *Isay.* 59.15. *furit ut insanus habeatur.* Tremel.

f *Wisd.* 2.12. *& verse* 5.

4 Their envie at the happines of the godly.

4. The honour and happinesse that God conferres upon his people, is the wicked mans envie, and addes fuell to his rage. If he must be miserable, it madds him at heart to see them happy. [g] *The wicked shall see it, and be grieved, he shall gnash his teeth, and melt away.* And this is not the least part of the Devills own quarrell. [h] For *When the Dragon saw that he was cast* (out of heaven) *unto the earth, he persecuted the woman, casting water after her, out of his mouth, like a flood, and making warre with the remnant of her seed, which keep the Commandements of God, and have the testimony of Jesus Christ.*

g *Psal.* 112.10.

h *Revel.* 12.13.

5. Their

5. Their rage spareth not God himselfe. Nor was it one *Sennacherib*, or *Pharaoh*, but it is the propertie of all the wicked *to set their mouthes against heaven*, and to be [k] *haters of God*. Yea, they first hate him, before their hatred falls upon them that be his. *If the world hate you*, saith our Saviour, *Ye know that it hated me, before it hated you*. And if it hate him first, his followers are sure to fall under it next, and to pay for all: [m] *If they have persecuted me, they will also persecute you*. As good men bestow all their [n] *goodnesse upon the Saints*, because they *cannot extend* it unto God himselfe: so wicked men wreake all their teene upon the godly, the image of God (as the *Panther*, upon the image of a man, when he cannot come at the man himselfe) because their *rage* cannot reach the Almightie.

5 The wicked hate God himselfe.
i *Psal.* 73. 9.
k *Rom.* 1. 30.
l *Joh.* 15. 18.
m *Vers.* 20.
n *Psal.* 16. 1, 2.

You have now the Point. Many fruitfull *Uses* might be made of it: but I will confine my self unto two or three, most pertinent to the present Occasion. Uses.

And first, Behold this Truth, abundantly fulfilled, this day, in your eares, through the implacable rage of the *Popish* faction, inventing, contriving, and bringing to the very birth, this day 36. yeares, the most barbarous, execrable, hellish Treason that ever came within the hopes of the most savage and unnatural Assassinates, to bring forth, or conceive. *Caligula* indeed wished, but never *hoped* for such a *blow*: and his *wish* was, a *blow* with the *sword*, not by *springing a mine* from Hell. A cruelty, that he never dreamt of. Yet such a Crueltie should have been executed here within a few houres, had not God wonderfully *restrained the rage* of their rage, when nothing was now wanting but giving fire (which also was readie) by the cursed hand of a second* *Mutius Scævola*, who (after his apprehension) avowed the fact, repenting of nothing but of not executing the Designe, *Whereof* (as he blasphemously said) *not God, but the Devill was the discoverer*.

1 Behold this in the *Gunpowder Treason*. Nov. 5. 1605.

He wished that *Rome* had but one neck, and that he might cut it off at one blow.

* *Faux.*

Indeed I find one *Mendo*, a bloody Villane, sollicited by *L. Aubespine*, A French Ambassador, of the *Guisian* faction, * to kill our late glorious *Deborah*, Q. *Elizabeth*, (*Anno* 1587.) to have propounded the doing of it, by laying *Gun-powder* under her Chamber, and secretly firing it: And this, not above

* The plot was to deliver the Q. of *Scots* then condemned. See the *Annalls* of the yeere, 1587.

1 Vſe. 18. yeeres, before the *Gun-powder Treaſon*. But (though that were too bloody, and perhaps the Embrion of this curſed Monſter) that deſerved not to be named (for bloodineſſe) the ſame day with this.

For there, only one Perſon of the Queen was aymed at; here, King, Queen, Prince, all the Nobles, Judges, Knights, Citizens & Burgeſſes of Parliament, had all gone up at one fatall blow. There, only *Twenty pound* weight of *Powder*, in a bag or ſack, ſhould have been (but was not) provided, which perhaps might have miſcarried; but here, no leſſe than 36. *Barrells* were actually laid in, and covered cloſe with 1000. Billets, and 500. Fagots, not only for hiding the *Powder*, if ſearch ſhould be made; but, for more effectuall operation thereof, when it ſhould have been fired. There, the traiterous Inſtruments of *L'Aubeſpine* (hee diſdaining the baſeneſſe of the invention) diſliked the plot, wiſhing rather it might be effected by a man of more courage (in a more generous way) like that of the Prince of *Orange*, by the *Burgundian*. But here, *Garnet*, and *Teſmond*, *Garrard*, and *Oldcorne* (or *Hall*) the Jeſuites could approve of the Plot, when propounded by *Catesby*; and for his encouragement in that worke of Darkneſſe, they joyne in the Conſpiracie as deep as any: as appears by the Report of *Roger Widdrington* *, a ſtrong Papiſt, to Pope *Paul* the Fifth, beſide other teſtimony.

See *Stat.* of 3. *Jac.* 1.

* *Append. ad ſupplic.* §. 12.

This therefore was every way Tranſcendent, beyond all the moſt horrid Attempts wherewith any age, or Nation was ever ſtained. A fact that ſpeakes the *Actors*, and *Acceſſories*, not *men*, but *Tigers*; not *Beaſts*, but *Devills*. The *Hunnes*, the *Heruli*, the *Turcilingi* (all branded for inhumane Caiteifs in the height) were mild and temperate creatures, in compariſon of theſe. Not the fableſt Stories, or Tragedies ever preſented ſuch a deſperate *Scene*. No high flowne Poet could ever reach ſuch a Plot in a fiction. In a word, *Ioels* a Day of *blood, and fire, and pillars of ſmoake*, was unable to match it. Such havock of Royall and Noble Blood, ſuch heapes of daſht braines, ſuch mountaines of mangled bodies, ſuch piles of torne members, ſuch numbers of ghaſtly preys offered up to Death in a moment,

n *Ioel* 2. 30.

ment, could never have been thought of, much lesse effected. 1 Vse.

This had been, beyond all president, inhumane and terrible; but, the dismall effects that must have sprung from such an Act, had been much more dreadfull. The destruction (or forcing the residue) of the Royall Stock, the subversion of the Lawes, the ruine of the Kingdome, the utter extinguishing of the Light and Glory of all, the true Religion, and Profession of the Gospel established among us, and the retroducing of *Egyptian* darknesse, *Babylonish* fornication, and *Romish* Idolatry, like a flood, to the destruction of soules, as well as bodies, had all followed at the heels of that Infernall Thunder-clap.

Cursed therefore, and for ever *cursed be their anger, for it was fierce, and their wrath, for it was cruell.* And blessed be that God, who hath *scattered* first, and *divided them* into peeces after wards in this our *Israel*, making them an astonishment, and an hissing, not in *Europe* alone, and among Christians; but, even in *Africke* (that wombe of Monsters) where very Turkes and Moores, and all sorts of Barbarians, that heard of this monstrous Attempt, sate downe amazed, their hearts melting and failing within them at the report.

Indeed, if *Jesuites* be consulted, they roundly resolve it, not only lawfull, but meritorious; So did *Garnet*, and the rest before mentioned. What all the world justly condemnes as an unjust *rage*, that they cry up as a commendable Zeale. Of which more * anon. But this is so farre from excusing the fact, that it doth exceedingly aggravate the offence: for it drawes in Heaven, to father their bratts of Hell. Let them but once proclaime us *Hereticks* and *Schismaticks*, and they may afterwards doe any thing else.

* See the later end of the next Vse.

For our selves, though they brand as *Heretical*, those Divine Truths professed amongst us, *we confesse* (and justly glory in it) *that according to that way which they call Heresie, so worship wee the God of our Fathers, believing all things which are written in the Law, the* n *Act.* 24. 14.

Pro-

1 Vic. *Prophets*, and the *Gospel* too. And indeed, with them, this is our fault. And whereas they pronounce us *schismaticall*, we have often made good before the world, that wee never separated from the Catholike Church, but onely from the abominations of *Babylon*, o that we might no longer *partake*

o *Revel.* 18. 4. *of her sinnes, nor receive of her plagues.*

But let them account of themselves as highly as they please, and rang us among the rankest hereticks that ever were, they be yet to seek of a sufficient warrant for such a Prodigie: seeing we have the peremptory judgement of Christ himself to the contrary, for the everlasting confutation of all such damnable doctrine, and the eternall confusion of all the broachers, and abettors of it.

In the Ninth of *Luke*, p we finde Christ, in a journey

p *Vers.* 51. 52. from *Galily* to *Hierusalem*, to keep his last Passover, and to offer up himselfe there a Sacrifice for our sinnes; and being on the way, he sends before to *a village of Samaria*, to take up some lodging. The *Samaritans*, for difference from the *Jewes* in Religion, but chiefly about the *Place* of worship (than which, at that time, a greater Controversie could not happen) refused to entertain him, especially now, that he was going up to that feast. And this heighned their offence of *inhumanity* toward a stranger, to an act of *impietie* against Religion; refusing upon this ground, that *he peradventure set his*

Vers. 53. *face to goe to Hierusalem*, and they knew part of his businesse there.

His two Disciples, *James* and *John* (who perhaps had been sent on that errand) in zeal for their Master, took fire *at this*,

Ver. 54. and presently put it to the Question; *Lord, wilt thou that we command fire to come down from heaven, and consume them, even*

q 2 *Kirg.* 1. *as Elias did?* They not only make the Proposition, but avouch a President of great authority. *Elias* q did so upon the old *Samaritans*; therefore why not wee much more upon these? That wrong was but to a *servant*; this to the *Son of God* himselfe: And we desire no other revenge upon these, than he took upon those. But what is *Resolved upon the Question*, by Christ their Master? Surely he gives judgement against his owne Disciples, although himselfe were most concerned in

the

the Cause. He will not have it so much as attempted, no not upon such impious *Samaritans*. For he both sharply *rebuked* the propounders of such a fiery Motion, saying, *Ye know not of what Spirit yee are*; and refused them too, by the end of his comming, which would not consist with that Act of *Elias*; *for the Sonne of man is not come to destroy mens lives, but to save them.* 1 Vse. Vers. 55. Ver. 56.

Now then, if the Question be at any time put, *Whether a Papist may lawfully blow up a Protestant, or otherwise destroy him, for difference in Religion, and upon pretence of Heresie, without Legall Triall?* We can not better resolve it according to the minde of Christ, than by that Resolution, which Himselfe gave to a Question of his owne Disciples, to this effect, *Whether it be lawfull for a beleeving Jew, yea for Apostles, upon wrong done to Christ himself for difference in Religion, to set fire on a Samaritan?* Wee see, Christ is cleerely and resolutely for the Negative: which is enough to secure all Cities and Villages from such a Desolation, and our Persons from such a Massacre, by any who truely follow Christ, while the World standeth.

Let it now be supposed by *Papists*, that our Religious *King*, *Queene*, *Parliament*, and all *Protestants*, were all out as bad as those wretched *Samaritans*; and, themselves as *Catholike*, as *Apostles*, or as *Christ* himselfe: yet, by Christs Resolution, *Protestants* ought to have been no worse used by *Papists*, than the *Samaritans* by *Christ*.

Would Christ not endure that a contemptible Village of Miscreants should be destroyed, upon such a quarrell; and yet, authorise these, to destroy a whole Kingdome (yea Three Kingdomes upon the matter) with one puffe, upon a farre lesse occasion? If he would not permit such a punishment from *Heaven*, upon only *Delinquents*; would he approve the blowing up of many others, who, in the judgement of the Conspirators themselves were esteemed *Innocents*? God would not so deale with *Sodome* it selfe, when the *cry* of their *sinnes* called for *fire* from *heaven*.

But, if now we invert the scale, as justly we may; The Instance will conclude more strongly. If Christ would not give

2 Vse.

way to the *good*, to bring *fire* on the *evill*; not to *Apostles*, to destroy *hereticks* and *Idolaters*; nay, not so much as to *pray* for *fire*, even from *heaven*, although the Prayer were to be put up by *James* and *John*, against *Samaritans*; would he warrant not only a *Prayer* for, but an *execution* by *fire*; not from *heaven*, but from *hell*; not by *Apostles*, but by *Apostats*; not upon *Heretick*, but upon sound *Professors* of his Truth; not by *James* and *John*, whom he dearly loved, but upon *Samaritans*, whom all Gods people had cause to hate; but, by *Samaritans*, Priests and Jesuites, Traitors and Rebells (abhorred of God and man) upon *Iames* & *Iohn*, very *Pillars* of the Church, upon the Lords Annointed, & upon the Assembly of all the Estates of the Kingdom? Sober & Modern Papists themselves are ashamed of this, in behalf of those furious Ones, of their own Party, who cannot blush. Nay, I appeal from *Garnet*, to *Garnet*: from *Garnet* sleeping, to *Garnet* waking: from his sleeping Conscience, consulted to approve it, to his Conscience awakened, when he was upon the *Scaffold*, to be executed for it. When the Question was first put to him by *Catesby*, *Whether it were lawfull in some Case, to destroy the innocent with the guilty?* This Good a Father, so soone as he apprehended the Conspirator to be in earnest, peremptorily resolved, that, *no doubt, it was; if the good commung by it, might make compensation for the losse of their lives.* So that with him, b *Let us doe evill, that good may come thereof*, was good Doctrine, though S. *Paul* disclaim'd it.

a *Widdrington* ubi supra.

b *Rom.* 3. 8.

c E. of *Monch:* to whom *Garnet* confessed, *Merito sententiam justissimè in eum suissè pronunciatam, &c.*

* *Me in Regem peccasse confiteor, quod mihi est devovi, quoad mali conscius fui, scil: in vetitendo Et hoc nomine, venium a Regia Majestate supplex peto. Machinatio contra Regem & regnum sanguinolenta erat, quamq; si peractа fuisset, ego ipse in animis sensibus & toto animo detestatus eram. Dolui saxe maxime & peracerbe feci, Catholicos tam atrox & immane facinus suscepisse. Ibid.*

But, when he came to die, Conscience compelled him to change his note. Then, he confessed to a Noble c Lord, yet living, that, *for concealing this Treason, the sentence of death was just upon him.* And being led to the side of the scaffold, to satisfie the people, hee (as * *Widdrington* reports him) freely said, *I confesse I have offended against the King, which is now my griefe, in that I was guilty of this Treason, in concealing of it, for which I humbly crave pardon of his Majestie. The Conspiracie against the King and Kingdome, was bloody; and had it been executed, I my selfe should have abhorr'd it from the secrets of my heart, and with all my soule. And verily, it is my greatest griefe, and with much bitternesse I feele it, that Catholikes*

likes undertooke such a cruell and outragious Villany. And, upon th *Gallowes*, * hee exhorted all Catholikes, *that they would never more have hand in such Treasons and Rebellions against their Soveraigne.* Thus farre our first *Use*: the next is this.

2 Vse.

* *Eosque adhortatus: ne ejusmodi proditionibus & rebellionibus contra Regem se immiscerent. ibid. inf. a.*

Learne hence what to expect, as from all wicked men in general, so from all the brood that be *Agents* and *Factors* for *Rome* in particular; whether Lay, or Ecclesiastique, *Regular* or *Secular*, to the end of the world. Surely, no better than from *the rageing Sea, when it cannot rest.* Nothing but *rage* and wrath, Conspiracie and crueltie, Treason and Rebellion, so often as power and opportunitie meet. *Whether* q *they rage, or laugh, there is no rest.* s *They all lie in wait for blood, they hunt every man his brother with a net, that they may doe evill with both hands earnestly, the Prince* * *asketh, and the Judge judgeth for reward, and the Great man uttereth his mischievous desires: so they wrap it up. The best of them is a briar, the most upright is sharper than a thorny hedge, &c. Therefore trust yee not in a friend, put ye no confidence in a guid, keep the doores of thy mouth from her that lieth in thy bosome*, it this way addicted.

1 Never expect better from them.

q Prov. 29. 9.

s Mic. 7. 2. 3. &c.

* Wi tnesse th Pope, and other his Adherents.

What then should you listen to any of their *Syrens* songs, for *abrogation*, or *mitigation* of the Lawes made against them, for *toleration* of their Religion, or for *trusting* of them, as some would perswade? They are no Changelings. *Can the Ethiopian change his skinne, or the Leopard his spots? then* t *may they also doe good, that are accustomed to doe evill.* I urge this the rather at this time, not only because the very *Deliverance*, which wee this day celebrate, rings loud in your eares, neither to trust nor tolerate them any longer, and strongly moves for a *Ne admittas*, against them; but, because also, even during this very Parliament, you find the old spirit of *rage* and *trechery*, walking too openly, and boldly among them, and too often pressing too neere upon you. Let it not move you, that now they are in a Petitioning veine, and seem to Petition for some indulgence, professing all Loyalty: For just so they gave out, while they were preparing their materialls for the Gun-powder Treason: then they

t *Jer. 13. 23.*

2 Vſe. would Petition for a *Toleration of Religion.*

Comming they are to manage their Cauſe, and means they have more than ordinary to advance their Party: the more reaſon, you ſhould have a more vigilant eye, and a more active hand over them, to ſecure the King, and the Royall Seed, Religion, your ſelves, and the Kingdomes, againſt all their machinations. The better to quicken this Care in you, I ſhall humbly leave with you theſe Foure *Remembrancers*. Firſt, That they have never been quiet, but continually contriving of Treaſons, ever ſince the Reformation of Religion. Secondly, That this practice is not from the Lawes made againſt them, but their very Religion it ſelfe leades them unto it. Thirdly, That their *Prieſts* are bound to infuſe theſe principles of their Religion into them, and to preſſe the uſe of them upon all occaſions. Fourthly, That to induce their Diſciples to ſwallow thoſe Principles, and accordingly to act them when occaſion ſerveth, they propound great rewards and glory to ſuch as ſhall attempt them, and defend and magnifie thoſe who have formerly miſcarried in them. Each of theſe I ſhall now make good unto you in order, with ſome enlargement.

* See *Diſcourſe of the Powder-Treaſon* in K. James *his Works*.

1. They have never been quiet, but alwayes hammering and contriving or ſolliciting and driving on deſperate Plotts and conſpiracies, to deſtroy their Sovereigne, to aboliſh Religion, to ſubvert the Lawes, and to expoſe the Kingdoms to a prey of any forreigne Enemie that would lend them either aide, or countenance, ever ſince the happy Reformation of Religion in the glorious Reigne of *Queen Elizabeth*, unto this very day.

1. They have never reſted from plotting of Treaſon ſince the *Reformation.*

It is not my purpoſe, nor will it ſuit with the ſhort limits of a *Sermon*, to make a relation of the *Treaſons* themſelves, but only to give a ſhort Catalogue of the Chiefe *Actors* in them, leaving the reſt to *Hiſtorians*, who have reported them to the World.

I know it goes for current, that the Papiſts of *England* were quiet enough for the firſt 11. yeeres of Queen *Elizabeth*, before any Lawes were made againſt them. And indeed, in compariſon of after times, this may be in part admit-

mitted to be true. Howbeit, in those first yeeres, many of them went over Sea, and there laid the foundation of future mischiefes here. There were others at home, that held strict intelligence with those abroad, doing that more secretly, which afterwards was more openly pursued, and avowed. 2 Vse.

It is true, that while *Paul* the Fourth, and *Pius* the Fourth sate *Popes*, their unwillingnesse to make disturbance here, held our Papists in more quiet. Yet when *Pius* 4. dispatched a *Nuncio* to Queene *Elizabeth*, with a kinde message (as he took it;) his *Nuncio* could not be admitted to enter England, *because so many, bred up to the Popish Religion, laboured to make troubles both at home and abroad.* And this happened about the Fourth of her Reigne.

Paul 4. was Pope when Q. *Eliz.* came to the Crown. *Pius* 4. succeeded next, and sate till the Seventh of her Reigne. *Continuat.* of *Martins* history, at the yeere 1561. out of *Cambden* their friend.

And if you doe but remember, from Whom, the *Guises* then procured the *French* King to clame the *English* Diademe, and sollicited the *Pope* to excommunicate the Queen; as did the Count of *Feria*, at *Rome*, in behalf of his Master, the *Catholike King*, about the same time; and, that divers English Papists had applied themselves to those Princes; to assist in reducing the Romish Religion here; You will finde they had no great cause to boast of their loyaltie. Especially, if you consider that *Arthur Pole*, and his Brethren had no small party among the Papists here at home, to assist in that horrible Treason against his Sovereigne, for which hee and others were after arraigned, and condemned.

But when *Pius* the Fifth, the next Pope, mounted the Chaire, our Romanists began to be more active and bold. For when once his turbulent disposition was knowne, the Popish Party, by the helpe of Cardinal *Alan*, first obtained a *Colledge* for English *Seminary* Priests at *Doway*, *Anno.* 1568. which indeed proved the Seminary of all the Treasons and Rebellions which after followed. That Colledge was after multiplied into two; one, at *Rhomes*, set up by the *Guises*, the other at *Rome*, erected by *Gregory* 13. *Anno* 1580. after *Requesenius*, Governour of the Low Countries under the King of *Spaine*, had thrust them out of their first Nest at *Doway*. And from these places were they upon all occasions sent hither, to poyson the Subjects with Principles

2 Vse. of Treason, which every yeere produced much trouble and danger.

No sooner were they warme in their first Cells at *Doway*, but *Pius* 5. Excommunicated Q. *Elizab.* at *Rome*, absolving all her subjects, and cursing all that should longer obey her. *An* 1569. After which exploit, he sent over his *Bull Declaratory* thereof, by *Morton*, an English fugitive, who bringing it to *Ridolf* a Florentine, divers Copies of it were first secretly scattered among our Papists, and then the *Breve* it selfe fixed on the Gate of *London*-House.

By which time, the Priests, and other active Factors for *Babylon*, had wrought farre upon sundry Nobles and Gentlemen of great place, whom they either found, or could make discontented with the present Religion, Government, or State of things, or whom they discerned to bee ambitiously affected, or most apt for intelligence with foraign Princes, that either maligned our Religion, envied our Prosperitie, or cunningly endeavored to possesse themselves of this Crowne; which have been the destruction of many a Noble Spirit, and the ruine of many Ancient Families of this Kingdome.

Among the many Examples of this kind, may be reckoned up the Rebellion of the unhappy Earles of *Northumberland* and *Westmerland*, and sundry other their Complices, as the first poysoned fruit of the Popes *Bull*, in the same yeere wherein it was heer scattered among the Papists. And from the said cursed fountaine, issued all those bitter streames of Treasons of *Stukely* in *Ireland*, at the same time, of the *Stanlies* in *Darbyshire*, of *John Trogmorton*, and *Brooke*, of *Sanders* and *Bristow*, of the *Nortons*, *Barne*, and *Mather*, of Doctor *Story*, the persecuting *Civilian*, of *Shirwin*, *Parsons*, *Campian* and *Kirby*, and many other Priests and Jesuites, to the number of above 120. of *Somervile* and his adherents, of *Mayne*, *Nelson*, *Tompson*, and the rest of that Crue, of *Payne*, and his 50. *Resolutes*, hired by the Pope to murder the Queen, of *Francis Throgmorton*, *Paget* and *Englefeild*, of bloody *Parry*, of some inveigled Nobles,

bles, of *Babbington*, *Tichborne*, and the rest of that pack, of the same *Babington*, *Charnock* and *Savage*, in a second Deviliſh Deſigne, of *Lopez*, of *Stanly*, of *Cullen*, of *York* and *Williams*, of *Creſwell* (who in his *Philopater*) and of *Parſons* (that in his *Doleman*) fomented that Treaſon of *Stanly* and the reſt, of *Squire*, of *Garnet*, *Winter*, *Catesby*, *Treſham*, and others, who in the laſt yeere of Queen *Elizabeth*, travailed with the King of *Spaine*, to joyne with the Papiſts in *England*, to depoſe the Queen, and to extirpate Religion, beſide many moe that never came to light. 2 Vſe.

See *Stat* of 3 *Jac.* 2.

Nor did their *rage* die with that Lady, but ſo ſoone as King *James* came among us, *Watſon* and *Clerk* found a way to inſtill Treaſon into ſundry Nobles and Gentlemen, againſt the King and Prince, before the Coronation. And for a *Coronis* of all, the *Salt-Peter men* in the Gunpowder Treaſon (of which I have ſpoken before) can no: be forgotten.

I ſpare to ſpeake of their continuall Treaſons and Rebellions in *Ireland*, or of that memorable Deſigne in 88. which however it was attempted by *Spaine*, yet all men know the faſt tie betweene our Papiſts and the Spaniard, their continuall correſpondencies and combinations with him, and the thundering *Bull* of Pope *Sixtus Quintus*, then ſent abroad, for confirmation of the ſeverall Bulls made by his Predeceſſors, *Pius* 5. and *Gregory* * 13. againſt Queene *Elizabeth*, to the end our Papiſts might more cheerfully aſſiſt in that bloody Enterpriſe, and none dare to adhere to her againſt a forreign Enemie.

* He held conſultation with *Spaine*, to invade *England* and *Ireland* both together, *An.* 1576. His aime was to make his baſe Son, *James Boncampagne*, (Marques of *Vicola*) King of *Ireland*. Excellent zeal in a Pope! not to gain *ſoules* to Chriſt, but a *Kingdome* for his owne Baſtard.

Nay, let me adde, that even now, while this very Parliament is ſitting, and Papiſts Petitioning * for indulgence and libertie, and for taking away the Lawes made againſt them, neither *England*, *Scotland*, nor *Ireland*, have been free from deſperate Conſpiracies and Treaſons, wherein ſundry of their Party have been principall Actors. What ſhould I tell you of the Deſignes upon the Armies in the North, of the Damnable Attempts of our Treacherous Fugitives now abroad, and of the open Rebellion in *Ireland*: God grant wee heare of no more neere-hand. But yet, theſe may inſtruct you, that if you would have *Peace with Rome*,

* See their printed *Petit.* in the Dial. betweene a *Parliament* man, and a *Catholike*.

Rome

2 Vſe.

Rome will have *no peace* with you: and that, to pluck up the hedge of your Lawes, is to lay all waſte; for they will never be quiet, till either by your Care and Wiſdome, you have ſecured them from doing more miſchiefe (which will never be, while their Idolatrie is permitted, although but in ſecret *) or till they have brought us all under the line of confuſion.

* Your Highnes may aſſure your ſelfe, that the Adverſaries will not change their Diſpoſition, unleſſe either we were reduced to their *blindneſſe*, or they drawn to imbrace the *Truth* with us. Biſhop *Carelton*, Epiſt. Dedic. to *Prince* (now King) *Charles*, before his Book of *Thankfull Rememb.*

If it be ſaid, that the only Reaſon of their often Conſpiracies at home and abroad, hath been the ſtrictneſſe of the Lawes made againſt them for the faults of a few, whom they condemne as much as wee: and that if thoſe Lawes (now that the occaſions of them ceaſe) were but repealed, they could, and would be as Loyall as any, notwithſtanding their Religion.

I anſwere, that for the Lawes made againſt them, they may thank only themſelves, that have ſo much abuſed Royall Clemencie and Goodneſſe. But what ever the Lawes bee, none have been put to death, ſave only for Treaſon. And even among thoſe that have come within this compaſſe, many have eſcaped with baniſhment. And when the turbulencie of ſome have enforced the State to execute them, yet others too guilty, have been ſpared. For, Queen *Elizabeth*, ſhortly after the proceedings againſt *Campian*, and ſome of his fellows, ſent away 70. Prieſts in a very ſhort time out of *England*; ſome of which had received, and the reſt had deſerved ſentence of death for *Treaſon*.

Biſhop *Carelton*.

Neither have our Lawes been ſo rigid, nor ſo rigidly executed againſt *Papiſts* here, as theirs have been againſt *Proteſtants*. Nor have Papiſts been expoſed to ſuch Butchery, as is too too frequent where Papiſts domineir. Witneſſe the *Spaniſh Inquiſition*, wherinto, if any *Lutheran* be ſecretly conveyed, they put him not to a legall triall, but give him their Marſhall Law. For, as *Hoffeus* the Jeſuite was wont to bragg, they hold it a good peece of Pietie, inſtantly to commend him to the fire, *ut anima ejus in curru igneo ad inferos trahatur*, that ſo his ſoule might be forthwith carried to hell in a fiery Chariot; as one * bred among them, reporteth of him.

* *Haſſen Muller. Hiſt Jeſuit. cap. 6.*

Nay,

Nay, sundry degrees of Dignitie and honour, have been (in later times, especially) heaped upon divers of them; yea, they have been admitted very neere to his Majesties Sacred Person, and trusted with Offices of greatest honor and trust in the State. And yet nevertheless, neither any, nor all of these favours together, either doe, or can secure us of them: and that, for the Reason contained in the second *Remembrancer*, which in the next place followeth. 2 Vse.

2. It is not our *Lawes*, but sundry Principles of their very *Religion*, that makes them disloyall, and carries them still on upon Treasons, and Rebellion, and would doe so, although the *Lawes* made against them, were all repealed. So that in this sense, our *Publike Prayer*, appointed for this day, as it was first penned and published; *viz.* that *their faith is Faction, their Religion is Rebellion, &c.* was no slander, but a just Character of their Antichristian Profession; and is unjustly altered, what ever hath been boldly said, and published, to justifie the alteration. 2 *Remembrancer*; Their very *Religion* teacheth *Rebellion*, and so they drinke in Principles of Treason with the Principles of Popery.

To make this good, I shall not need to ravell into all their Doctrine; but only to give you a list of such Principles of theirs, as are obvious in all their writings, and notoriously knowne to all the world.

And first, who knows not that with them all *Protestants* are condemned for *Heretickes*, Princes themselves not exempted. 2. That no faith is to be held with Hereticks, because Hereticks themselves are fallen from the Faith; and so doe forfeit all Privileges, wherein keeping of Faith with them, might oblige others, or steed them. 3. That Heretical Princes excommunicated by the Pope, are forthwith deprived, and depesed of all Princely dignitie and Soveraignty, their subjects are discharged from all allegiance, and are accursed, if they further obey them. Witnesse the *Bulls* sent out against Queen *Elizabeth*, by *Pius* 5. *Gregory* 13. and *Sixtus* 5. and the writings of not onely *Bellarmine* and *Suarez*, and other Forreigners, but of *Allen*, *Saunders*, *Parsons*, *Creswell*, and sundry other of our Apostate English, who have defended these *Bulls* and Positions, even unto death. 4. Our English Papists doe all professe to adhere to the Read but any of the Popes *Bulls*, and you need search no further for proofes hereof.

9 Vſe.

Pope, as *ſupreme* in all *Spiritualls* and *Eccleſiaſticalls* (their owne King having nothing to doe herein, but only in *Temporalls*;) and, to obey the Pope, before all the world, in things of this nature. 5. They know that the Pope doth profeſſe and publiſh, both by doctrine and practice, that hee hath power to excommunicate the greateſt Potentates, if hereticall; to command all Catholikes in all things, *in ordine ad ſpiritualia*, that have any reference to the *Catholike Cauſe*; that all Catholikes are bound* to obey him (if he command it) under paine of damnation, in oppoſing their Soveraigne, without diſputing his commands; and that he hath power to diſſolve all bonds, covenants, leagues and oathes, as he ſhall finde conducing to the advancement of the Catholike Faith; So that, if he liſt, no bands, humane or Divine, no oathes, never ſo ſolemnly taken ſhall binde Papiſts; for when occaſion ſerves, the Pope can, and will releaſe them from all obligations of God or Conſcience, of *Nature* and *Nations*: And they muſt ſubmit unto him without regret. Nor is heer any place left for tergiverſation. For firſt, if they ſhall plead, that theſe have been the private opinions of ſome Jeſuites, and hot-ſpurres, to bring their Religion under hatred and obloquie; they muſt remember, that they may not put the Definitions of *Trent*, nor the Popes Definitive ſentences *ex Cathedra*, among private Opinions; if they will acknowledge any thing to be *Publike*, and their Pope *infallible*, when he decrees from his *Chayre*, which they dare not deny, without renouncing their Religion, and incurring the crime of hereſie.

*Bulla Pij 5. An. 1569. The Copy of which *Bull* you may finde in any of the Annalls, or *Chronicles* of that time.

If they alledge, ſecondly, as ſome doe, that "how ever "ſome Treacherous Spirits have been too blame, and too ma-"ny Jeſuites have been Incendiaries, as well in their writings "as in their practices; yet, the more moderate Catholikes "have ever condemned thoſe facts and writings, and that not "only by word, but alſo by Bookes publiſhed to the world: "witneſſe *Widdringtons* Apologie for the *Oath of Allegiance*, "his *Defence* of his Apologie, his *Supplication* to Pope *Paul* "the Fifth, his *Appendix* to that *Supplication*, &c. Witneſſe "alſo *Watſons Quodlibets*, the *Jeſuites* Catechiſme, and many

"more

"more: and lastly, witnesse their *Petition* to the present *Par-* 2 Vse.
"*liament*, and their *Protestation* annexed, wherein they pro-
"fesse all ready and cheerfull obedience to the King, in all
"Civill and Temporall affaires; to take the *Oath of Allei-*
"*ganee*, So they be not bound to sweare opinions; to di-
"sclaime all forreigne Power, Papall or Princely, that should
"pretend authoritie to assoile them of that Oath, &c.

I must briefly answere, that albeit they have in words professed a dislike of *Jesuitical* Practices, yet still they hold of the Pope, for the whole frame of their Religion, and vow obedience to all his publike Definitions: and, what these be, you have before heard in part. Next, it is true, that *Widdrington* hath written modestly, yet was he faine to purge for it to the *Pope*; and after all, to goe off with disgrace. And who knows not, that shortly after some *Seminaries* had admired, and extolled to the heavens, the *Bull* of *Pius* 5. against Queen *Elizabeth*, and blasphemously perswaded the world *that it was indited by the Holy Ghost*, they set out a Booke (on purpose to lull the Queen and the State asleep) to admonish the Papists of *England* not to practise any mischiefe upon the Queen, for that Catholikes might use no other Arms, *but teares, prayers, watchings and fastings*, against their Adversaries? Yet who is ignorant of the daily conspiracies that the Papists in those times, and during all the rest of Queene *Elizabeths* reigne, did desperately involve themselves into, to their owne destruction?

And what though *Watson* and other *Secular Priests* (rather out of emulation and envie, than true Loyaltie) wrote some volumes against the *Iesuites*, when they began to overbeare the *Secular Priests* here in *England*: yet this was not so great an argument of their fidelity, as of their spite and subtiltie: for we know that even that very *Watson* and *Clerk* (another of his Confederates) was afterwards the desperate propounder and ring-leader of that foule Treason against King *James*, and Prince *Henry*; for which hee and *Clerk* deservedly suffered the reward of Traytors, in the first yeere of King *James*.

And albeit there be lately cast among you a Pamphlet,

2 Vse. or *Dialogue between a Parliament man and a Romane Catholike*; what credit can be given to that which no man avowes, no man ever presented to you? It is, I confesse, a cunning piece; but, shamefully blending what cannot be answered. And it is cunningly published, perhaps for a dangerous end. If the Parliament thrive, and carry on their businesse, as is desired; then, this Book shall be vouched as a faire profer of the Catholikes, rejected without consideration. If any disaster happen, and that Romanists doe chance to get a Day; then, if this *Petition* and *Protestation* be pressed upon them, they will boldly aske you, What Catholike did ever avow, or owne it? It is but a Pasquill, they will not be tyed by it.

And againe, Suppose they take the *Oath*, and *Protestation*, mentioned in that Pamphlet; what are we the neerer to safetie, when they still must hold that the Pope can dispence with any *Oath*; and therefore with this, even when they have taken it? For, doe we not see them take libertie to doe so, with the Popes owne *Bulls*? Did not *Parsons* and *Campian* in the yeere, 1580. (notwithstanding their strict Oath, to obey the Pope in all things) procure a Dispensation to free all *Catholikes* from obeying the Popes owne *Declaratory Bull* of *Excommunication* against Queen *Elizabeth*; till a better opportunitie; when as yet in the meane time, all others should be under the Curse of it, who did not presently obey it? *Quo teneram modo?* what *Oath* or *Protestation* then, will hold a *Romish Catholike* in obedience to a Prince, by them accounted *heretically*; when, no *Decree* of the Pope himself shall hold them, if they finde it not seasonable? When there is no remedy, they will yeeld to any thing: but when they see their time, they will doe any thing.

Bishop *Andrews*. on *Nov.* 5. 1616. on *Jam.* 37. 3.

I shall therefore close up this, with a passage or two out of two Grave Authors, one a great Bishop, in a *Sermon* to King *James*. Where speaking of the prodigious Doctrine of *Bellarmine*, in reference to the Primitive Christians, and our moderne Papists, and of the reason the Cardinall gives, why the Christians of old did not rise up against persecuting Emperors, *Id fuit quia deerant vires*; the Bishop makes this collection, *As much as to say, if they were in*

these

these dates be for as they were, carry themselves quietly, 2 Vse.
it is quia non sunt vires: *and to hold no longer, than* Donec erunt: *and then you are like to heare of them, to have them rise again with such another birth. You shall have them as quick, as* Gregory *the First, when they have no strength, but as fierce as* Gregory *the Seventh, when they have.* And afterwards thus.

"*See ye not, next under God, wherein to ascribe our safety?* "*Even to* non erunt vires: *there is a point hangs on that.* "For, while that lasts, *while ye keep them there, you shall have* "*the* Primitive Church *of them; have them lie as quiet, as* "*still, as ever did the barrells in the* vault, *till* vires, *like five* "*come to them; and then, off goes they: then nothing but* "depose Kings, dispose of Kingdomes, assoile Subjects, "arme them against their Soveraignes: *then, do they care* "*not what. But, if the* Powder *take not* fire, *then shall you* "*straight have Bookes* tending to *mitigation; then, all* "quiet *againe.* Certainly, *thus standing, it were best to hold* "*them in* defectu virium, *to provide* ut ne sint: *to keep them* "*at* non sint vires; *till time they be better minded in this* "*point, and we have good assurance of it. For, minded as* "*they are, they want no wish, no* vires: *they tell us, what the* "*matter is; strength they want; they write it, they print it,* "*and si adessent vires, they would act it in earnest.* Thus Hee.

The other of my Authors having reckoned up a Catalogue of the damnable Doctrines of Popery; professeth to have done it "*to make it appeare to those that would willingly be better perswaded of their Doctrine, that the* Doctrine "*it selfe* directly *warranteth* Treason, *let the Traitors be* "*what they will, and that none can be an* absolute Papist, "*but (if he throughly understand himselfe, and live under a* "Christian Prince, *that hath renounced the* Popes Authoritie) *must needs, being put unto it, be an* absolute Traitor. And so I have done with my second *Remembrancer.* Dr. *Prideaux*, on *Nov.* 5 on *Psal.* 9 19. *Num.* 8.

3 *Remembrancer.* Popish *Priests* are bound by them, Oath, to imbrace those *Principles* of *Treason.*

Thirdly; My Third is this, that you would please to *Remember* that the Education and Profession of all Priests and Jesuites that come over hither under pre-

2 Vse.

pretence of administring Popish Service and Sacraments to Romish Catholikes, doe binde them to infuse other principles of Treason into their Proselytes, and to stir them up upon alloccasions to act it. I shall not need to trouble you with a List of the *Loyalists* Rules, nor of the Testimony of Pope *Urbane* 8. in his Bull of *Canonization* of *Ignatius Loyola*, touching that *Societie*, that beyond all other Fraternities, they are the Chiefe, and most strenuous Propugners of the Popes Authoritie, or rather boundlesse Tiranny. nor will I stay you with a repertory of the Jesuites *Vows*; and how farre that of blindfold obedience, is to be extended. The *Secular Priests* have done this at large, whereby they have concluded the *Iesuites* to be Traitors both for Tenets and practice here in England. I shall only acquaint you with what even the *Seminary Priests* themselves (who are not *Iesuites*) are bound unto by the Pope himselfe, in his Constitutions for the ordering of the *English Colledge* at *Rome*, whereof wee gave a touch before. And I shall give it you out of *Mart. Aspilcueta*, Doctor *Navarrus*, an Author without exception, *l. 3. Consil. & Resp. Concil. 1 de Regular. Roma in Collegio Anglorum est Statutum, & Constitutio Papalis, ut quicunque illud ingredi voluerit, teneatur jurare se, post tot annos, pro defensione fidei Catholica in Angliam profecturum, illamque ibi publicè & privatè praedicaturum.* "At *Rome*, in the Colledge of the English, it is a Statute, "and Papall Constitution, that whoever will be admit- "ted into that Colledge, he be tyed to sweare, that after "so many yeeres, he will travell into England, for defence "of the Catholike Faith, and there preach it both in publike "and private." Now what that *Faith* is, you have heard in part, in the former *Remembrance*; and, how they have defended and preached it here, *Tiburne*, and such other Pulpits can bear them witnesse; * And Priests they say, they must have, while there be any *Catholikes* in *England*. Nor can it be unknowne unto you what influence they have into the Papall sect, of both sexes here, what power they exercise over their Consciences, what esteem and honour they have

See *Watsons Quodlibets*, & *Iesuites Catechisme*, translated by the *Seculars* here.

* *Dia.* between a *Parliament* man, and a *Catholike*. pag. 13.

have among them, upon this very reason (among other) that these Priests are in daily hazzard of their lives, to doe them service, which makes them more apt to drink down any poysonous Positions that these Seminaries can administer to ignorant Disciples: and so, under pretext of Religion, they can, and doe at their pleasure, wrap them up in desperate Treasons, ere they be aware. And whither can they not leade them by advancing the Popes Authoritie over all, *in ordine ad Spirituali*, and by continually inculcating in their eares, that all Protestants are but a pack of Hereticks, which the Catholikes are so to look upon, and prosecute, as the Pope shall command, and direct. 2 Vse.

To say, that no *Excommunication* can *deprive any man of his temporall estate and goods, at least in Countries where Protestants either are the greater part, or permitted in great numbers*; is but only to cast a mist before weake eyes: for, first they know, that where the Pope excommunicates a Prince, he commands the subjects to rise against him, as before appeareth; Next, the exception here, of *Protestant Countries*, or *numbers*, doth cleerly discover the Fox in the Lambs-Skin: for this plainly tells us, that the Popes Censures cannot take place where *Protestants* be too strong for *Papists*: and so, by this you may discover what they will be at, when their Party shall so much encreate, as to be able to master the *Protestants* in *England*; as they begin already to doe in *Ireland*; which I hope will not be forgotten. Dial. between *Parl.*man, and a *Catho.* p. 9.

4. My last *Remembrancer* is this, That *Priests* and *Jesuites* doe ever corrupt the Judgements of their Followers, and Instruments of Assassination and Treason, with poysonous positions, touching the nature of such Facts; and bribe their consciences with strong baites of *Reward*, and *Glory* to all that will undertake the acting of Treasons and Rebellions, at their instigation: which is one of the strongest and most dangerous Incentives to any new villany, that can be invented. For men that either are sensible of Religion, or desirous of glory, cannot be kept back from any 4 *Remembrancer.* Corrupting mens Consciences and affections with baytes of reward, and glory, to attempt those Treasons which their Principles doe egge men on unto.

2 Vſe. any Attempt, which is pronounced not onely lawfull, but noble and meritorious for advancement of their Religion. Difficultie and danger being then a whetſtone rather than a Diſſuaſive to generous mindes, thirſting after honour by publike ſervice.

It hath ever been their manner to animate, not ſingle Aſſaſſinates alone (as *Hall* did *Somerville*, the *Pope* and the Cardinall *de Como* did *Parry*, *Ballard* did *Babington*, *Creſwell* did *Stanly*, *Holt* did *York* and *Williams*, and *Walpoole* did *Squire*;) but even all whom they can draw into any deſperate deſigne of Treaſon, by maintaining that the Act, being againſt *Hereticks*, is not onely juſtifiable, but commendable and glorious. Now what rewards have been promiſed to Traitors, if they doe the deed, and what glory of Martyrdome they purchaſe in heaven, in caſe they miſcarry, all our Chronicles doe amply ſpeake.

Thus it fell out in the *Gunpowder Treaſon*, *Catesby*, and ſome others at firſt had, or at leaſt pretended ſcruples of the Lawfulneſſe of it. *Garnet* and other their Ghoſtly Fathers being conſulted, pronounce it lawfull, and full of merit, and encourage them in it. *Catesby* had like wiſe grounded himſelfe upon the Doctrine of Father *Creſwell*, b that a Prince manifeſtly heretical, falleth from all Princely Power and authoritie, even before any Legall Sentence paſſed by the ſupreme Paſtor againſt him, to both which he added the infallible judgment of *Clement* 8. who in two ſeverall *Breves*, one directed to the *Catholike Nobilitie*, and *Gentry of England*, the other to Father *Garnet*, enjoyned them not to permit any but a Catholike Prince to ſucceed Queene *Elizabeth*: Hence hee concluded, Hee, who then might lawfully be kept out, may now as lawfully be thruſt out. Pope *Clement* enjoyned the former, *Ergo* we may doe the later. And thus, armed with poyſoned Divinitie, Hee and his fellowes reſolved (and indeed, who ſo Principled, would have ſcrupled?) moſt deſperately to goe on with that wickednеſſe, impatient of all lets and delayes.

b. In *Philopater*. §. 2.

Thus

Thus other *Traitors* have found Popish Doctors forward to warrant their most desperate Rebellions. So had *Oneile* first, and *Tyroen* afterwards, the publique Approbation of the Universitie of *Salamancha* in Spaine, before they displaied their Rebellious Banners. Yea so carefull are the Popish Priests and Jesuites, not to suffer their seduced party to coole in their resolute intentions of holding on any Rebellious course when opportunitie serveth, that they are ready to defend and justifie the vilest attempts that have mis-carried, lest any of their faction should be discouraged by the terrible executions done upon Traitors who have perished in and for their Catholique Treasons. 2. *Use.*

Hence it is that so many great Pens have been employed to justifie the *Gun Powder Treason*, and so much honour conferred upon the Arch-Traitor *Garnet*, after his execution; and so much grace done at Rome to *Tesmond*, and *Gerrard* that escaped the hand of Justice here. As for *Garnet*, even *Widdrington* complains to Pope *Paul* the fifth, that (to the great scandall of Religion) His Holinesse had permitted *Garnet* to be put in the Catalogue of *Martyrs*, his picture to be worn in Medals, his image to be set upon the very Altars in Churches, and his bones worshipped as holy Reliques, &c. and much ado made about a supposed stramineous Miracle of *Garnets* face found in a straw, which *Widdrington* confutes and derides. And well he might, when *Garnets* own *Confession* at the *Gallows*, proclaimed him to be far wide of a *Martyr*, as before hath been shewed. He likewise complaineth that *Gerrard*, another bird of that Nest, had been seen taking of Confessions publiquely in S^t. *Peters* Church in Rome under the Popes Nose; and that *Tesmond* (another of the Conspirators) was made *Publique Penitentiary* at Rome, and *Confessor* to the *Pope* himself: and all this, after this barbarous Treason was discovered, and ecchoʼd over all the world. *Vbi supra.*

Now, what, I say, can the meaning of all this be, but still, by impudent bolstring up of such unnaturall Traytors,

tors, to animate and encourage all Assasinates and bloody Conspirators to hold on in this Devillish Trade of *Treason*, when so ever any good sons of his Holinesse shall be called upon to do him any further Service in the like kind.

Nor is it at all to be heeded that the *Papists* here do condemne it: for, openly they dare do no other, for fear of their necks: but, that in secret they cannot abhorre it, is manifest by this, that the Pope hath given not onely countenance to it, but laid the foundation of it by those *Buls* of *Clement* the eighth, last mentioned. They must not condemne that, which their Infallible supreme Pastor hath pronounced (not as a private fact, but even) *ex Cathedra*, out of his judiciary Tribunall to be warrantable and necessarie, namely, to keep any man out of the Throne, be his Title what it will, till he take an Oath to advance their pretended Catholique Faith. For, thence *Catesby*, as you have heard, concluded a Warrant for that detestable Treason. And from thence all Papists in the Kingdome, who attribute any validitie to the Popes *Buls*, may draw the like encouragement for any Conspiracie and Rebellion in any time to come, against any Successour of Queen *Elizabeth*, that doth or shall renounce the *Pope* and *Popery*, if the Conspirators finde themselves strong enough, or subtle enough, by stabbing, poysoning, blowing up, or any thing, to dis-throne their Soveraigne, and to destroy all that take part with him, and endeavour to support him. And so I have done with my *Remembrancers*, which I desired to leave with you. And all that hath been hitherto spoken in the large prosecution of this second *Use*, is but to arme you with Resolution never to give way to any *Toleration* of Popery, or trusting of *Papists*. But this is not all: for, I must briefly adde,

A Third *Use*, to exhort you all, not onely not to tolerate

*So did *Saunders* make use of the *Bull* of *Pius* 5. to justifie a Treason of *Stanly* and *York* in the *Low Countries*, in delivering up of *Daventry* (a strong Town pertaining to the *United States*) to the king of *Spain*; because he kept it in the name of Q. *Eliz.* who had it now as a Cautionary town from the States, and she (as he pretended) was deprived by the Pope of all Soveraigntie, and Dominions, and therefore *Stanly* did well, and others might do the like with any of the rest.

lenate Popery, or to trust the pertinacious imbracers of it, 3. *Vse.*
but also to improve all your wisedome and power to destroy Popery, and to reduce (if possible) those many thousands of poore seduced souls, that, having *not known the depths of Satan*, are miserably hood-winkt by Antichrist to withstand the light and their own salvation. For, till then, they will never be at an *end* of their *Rage* against us. And whosoever withstands their Idolatrie, if they have power, they will be sure to ruine him; because Popery, like *Pharaohs leane kine*, seeks to devoure all true Religion that doth oppose it, and all that imbrace the the true Religion opposite unto it. They may dissemble, but can never put off their wrath and enmitie against those whom they behold as Heretikes, and as men appointed to make fewell for hell; as, by their malicious, Idolatrous, Traiterous Priests and blinde Guides, they are taught to judge of us.

It becomes not me to prescribe You the way how to proceed herein, as You are a *civill* Body now trusted by the King and Kingdome, with all we have, but our souls, and our God. I know there be many excellent Lawes for this purpose already made; and oh! that your Wisedoms could finde out a way to their effectuall execution! But if any thing may be added, for the taking away of their children, and training them up (at the parents cost, if they have wherewithall) in the nurture and fear of the Lord, that so there may not still be new generations of Papists; I presume it would be a Noble and Pious Service, for which the soules of many thousands would for ever blesse you, by whose meanes they should be delivered out of the power of that Ægyptian darknes, and translated into the kingdome of Jesus Christ.

But for our selves, as we are Christians, let me exhort you still to look upon all wicked men as having great wrath and rage within them conceived against us, and that we look upon our selves as not free from their malice and fury for the future, how often soever they have attempted against us, and been disappointed by God in

3. *Use.* all their wicked attempts. And not only so, but that we carefully exercise our selves in these particulars.

1. Be prudently vigilant over our enemies, watching over them [a] with all circumspection and prudence; but, no way diffident of our [b] God.

a *Mat.* 10.17.
b *Isa.*7.4.& 9.

2. Pray that either [c] *the wickednesse of the wicked may come to an end*, or that God would [d] *breake the arme of the wicked and the evill man*, and that he would [e] *breake their teeth in their mouth*. And if this will not do; then, that he would *destroy them, and make them* still to *fall by their own counsels*.

c *Psal.* 7.9.
d *Psal.*10.15.
e *Psal.*58.6.

3. But above all, labour to make our peace with God, and to walk humbly with him. For if the wicked be still out with us, have we not the more cause to keep in with God? Beware of going on in any course of wickednesse, as you love your lives (to say nothing of your souls,) lest God let loose the *strong Buls of Basan*, and the *young Lions* that are greedy of prey, upon you. Yea, beware lest mans *rage* and Gods *wrath* do meet, and both fall upon you at once. Oh how dreadfull must that needs be! If *Israel* be once a *people of Gods wrath* [f], every base, proud idolatrous Assirian *shall tread them down like the mire in the street*. Even *Sampson* shall fall by the uncircumcised *Philistines*, whom before he slaughtered by heaps. Thus *Israel* found it in *Joshua's* time. When they had once sinned in taking of *the accursed thing*, even the accursed men of Ai shall be too good for them: [g] *three thousand Israelites* shall not be able to stand against 36. of the enemies, but flie and be smitten before them. But on the other side, if we labour to maintain peace with God, *if* [h] *ten thousands of people beset us round about, we shall not be afraid: no*, [i] *though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roare, and be troubled, and the mountains shake with the swellings thereof*. We can never miscarrie by all the rage of all the enemies in the world, so long as we betray not our own selves into their hands. For, there is a God that sets and orders all, as we shall see in the

f *Isa.* 10.6.
g *Josh.*7.4.5.
h *Psal.*3.6.
i *Psal.*46 2.3.

next point, to which I now come.

2. *Let the rage of wicked men be what it will, it shall onely raise that glory to God, and benefit to his people, which the wicked never intended; and ever fall short of that issue which they chiefly projected.*

2. *Observation.*

This point hath two branches, which we must distinctly prosecute.

The first is this, that be *the rage* (which is permitted to break forth) *what it will, it shall onely raise that glory to God, and benefit to his people, which was never intended by the wicked.*

1. Branch. *The rage* that breaks out *turns to Gods* praise.

As for the wicked it is as far from their hearts to intend Gods *glory*, in their *rage*, as heaven from hell. If God make them [a] *the rod of his anger against a people of his wrath*, to do Gods work (not their own,) you shall be sure to finde them like that *Assirian* King, who being sent by God in such an errand, [b] *He meant not so, neither did his heart thinke so; but it was in his heart to destroy, and to cut off Nations not a few.* Howbeit the most wise and omnipotent God who is alwayes zealous of his own glory and his peoples good, intends himself *praise* from every spark of fury, and extracts honour out of the least atome of each mans *rage*, when, or which way soever it break out. And this he doth,

a *Isa.* 10. 4.

b *Verse* 7.

1. By diverting their power, and driving it one way when they meant it another. Thus *Sennacheribs* power was imployed against [c] *Tirhakah*, when all his rage was first bent against *Hezekiah*. And what greater *praise*, then thus to have [d] *the heart* and the power of so great a *King in his hand, as the rivers of water; to turn it whither soever he will?*

1. By diverting it.

c 2 *King.* 19.

d *Prov.* 21. 1.

2. By permitting *mans rage* sometimes to proceed so far, as all may see a necessity of a Divine Power to give it a stop and behold an immediate arm of the Almighty in defeating of it. Therefore God permitted *Pharaoh* to pursue *Israel*, not onely to the banks, but even into the midst of the *Red sea*, that by destroying him there, [e] *the right hand of the Lord might become more glorious in power.*

2. By letting it go on till his hand may be clearly seen in quelling it.

e *Exod.* 15. 6.

2. *Observation.*

3. By making his enemies confesse he is against them.

3. By extorting from his enemies an acknowledgement of his power and conquest, in the midst of their *rage*. So he did, from that *Dragon* and his host which *he slew in the Sea*, when they cried out, [f] *Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.* And so, from that Atheisticall *Don Pedro*, who seeing the terrible dissipation of that *Invincible Armado* in 88. professed that *now he perceived God was turn'd Lutheran.*

f *Exod.* 14.24.

4. By more *praise* from his own people,

g *Exod.* 14.30.

h *Psal.* 106.12.

i *Exod.* 15.11.

4. But more especially doth God receive honour and praise from his own, whom he delivers from the *rage of man*. Thus did he, from Israel, *when they* [g] *saw the Egyptians dead upon the shore,* [h] *Then beleeved they his words, and sang his praises.* Yea then, they proclaimed him [i] *fearfull in praises doing wonders.*

5. By producing effects contrary to the intentions of wicked men,

k *Gen.* 50.20.

5. In producing effects of *mans rage*, quite contrarie to those which men intended and expected. If *Josephs* brethren will *sell him*, his bondage shall procure his advancement; yea, and (though they deserve it not) their preservation. [k] *As for you* (saith he to them) *ye thought evil against me, but God meant it unto good, to bring to passe as it is this day, to save much people alive.* If *Moses* must be cast out into the mud to satisfie *Pharaohs* crueltie, even *Pharaohs* daughter shall preserve him [l] *to be unto Pharaoh in stead of a God*, to plague *Pharaoh* while he lived, and then to be an instrument of his destruction, by that very element by which *Moses* should have perished. When the bloody plot of *Haman* for the destruction of *all the Jews*, drew neer to execution, not onely himself and his ten sons handselled that very gallows which he had prepared for *Mordecai*; but even all [m] *the enemies of the Jews who hoped to have power over them*, found *all turned to the contrary*, and *that the Jews had rule over them that hated them.* If the *rod of the wicked* light on the backe of the righteous for some sin against God, this also shall turn much [n] *to his praise*: for [n] *by this shall the iniquitie of Jacob be purged* (to prevent destruction intended by the wicked;) *and this is all the fruit, to take away sin*, which *mans rage*

l *Exod.* 4.16.

m *Esth.* 9.1.

n *Isa.* 27.9.

never

never meant. Yea, if the *rage* prevail so far as to be the death of the righteous; yet even this also shall turn *to his praise*, by causing the death of one righteous man for righteousnesse sake, to be the seed of many moe righteous that shall rise up in his roome. Never such an increase of shining Christians, as when Christianitie is under sharpest persecutions. And, as for such as *loose their lives for Christs sake*, they are sure [o] *to save them*; that is, for ever to live in glory: so that, for them [p] *to die is gain*; and, [q] *in all these things they are more then Conquerors through him that loved them.* 2. *Observation.*

o *Luk.* 9.24.
p *Phil.*1.21.
q *Rom.*8.37.

Thus every way, *the rage of man* brings honour to God, and good to his people; and that upon these grounds.

1. God never put power into the hands of wicked men, but for his own holy ends. Therefore, if they use that power to rage against his servants, he must and will carrie on his own work, let them intend what they list. Now, Gods end in raising such men is, [r] *to shew in them his power, and that his Name may be declared in all the earth.* How, but by his [s] *getting honour upon them* in the strongest pursuit of their rage against the godly, as he did upon *Pharaoh* and all his *host*, when they would have devoured *Israel?* 1. *Reason.* Wicked mens power is onely for Gods ends.

r *Exod.*9.16.
s *Exod.*14.17.

2. God cares not a ruish for the greatest and proudest *Sennacherib* in the world that rage against his people, in comparison of any one poore servant of his own oppressed by them: [t] he will *suffer no man to do them wrong*, but will *rebuke even Kings for their sakes* that rage against them; yea, [u] *break them to pieces like a potters vessell*, [x] and *scatter them* like hay in a whirl-winde, or ships in a tempest, rather than not make his people gainers by their *rage*. So he dealt with *Pharaoh*, *Sennacherib*, and many moe. This being his peremptorie resolution, *that* [y] *all things shall work together for good to them that love him*; and therefore, *the rage* of the wicked, how much soever they hate them. 2. *Reason.* God will break the wicked rather than they should hurt the godly.

t *Psal.*105.14.
u *Psal.*2.9.
x *Psal.*69.14.
y *Rom.*8.28.

3. God delights to out-shoot the wicked in their own Bowe. 3. *Reason.* God outshoots them in their own bowe.

2. *Observation.*

Bowe. If * *they bend their bowe, to slay such as be of upright conversation,* he will shoot that arrow of their wrath further then ever they intended it, and stick it fast in their own bosomes. * If *Pharaoh* shoot at *Israel* Gods *first-born,* the arrow shall fall short; but then, God takes it up, and he shoots it into the very heart of *Pharaohs* * *first-born,* and he is sure to die for it. Thus, if the devill will still animate the *rage* of *Herod,* and *the people of the Jews* to kill Christ, that very arrow which gave Christ his deaths wound, shall be the * *death of death* it self, and the *destruction* of the *grave,* and give the greatest blow to the devil and his kingdome that ever he received. Little thought Satan when in his rage he prosecuted Christ to death, that the death of Christ should be the saving of a world, the rescuing of many millions of souls out of his power, and the destruction of the kingdome of darkenesse. But so home did God shoot this shaft, out of the bowe of his *Crosse,* that * *by death, he destroyed him who had the power of death, that is, the devill; and delivered them who, through fear of death, were all their life time subject unto bondage.*

u *Psal* 37.14.
* *Psal.* 45.5.
w *Exod.* 4.22, 23.
x *Hos.* 13.14.
y *Heb* 2. 14, 15.

I have now given you the first branch of the Point, the other follows, which in effect is this,

2. Branch. God makes mans rage fall short of their aime.

The rage of the wicked shall never extend so far as to do the work they intended, *but shall ever fall short of that which they chiefly projected.*

It is true that their *rage* sometimes goes very far, and doth much mischief; but never beyond what may stand with the honour, truth, and goodnesse of God, and with his Covenant made to his people. When the enemie begins to make himself sure of his will upon the godly, and to say, * *I will pursue, I will overtake, I will divide the spoile; my lust shall be satisfied upon them, I will draw my sword, mine hand shall destroy them.* Then God steps in, and sets their bounds far shorter then wicked men promised to themselves, saying to them, as to the raging sea, * *Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.* And this he doth many wales.

z *Exod.* 15.9.
a *Job* 38. 11.

1. Some-

1. Sometimes by filing off the edge of that roughnesse and malice that is in them; and constraining them to mildnesse and gentlenesse, contrary to their very natures, and setled resolutions long before taken up. Thus he restrained the rage of *Laban* against *Iacob*, who shortly after also, as a Prince prevailed with God, to prevail with *Esau*, that had long vowed his death; so that at their meeting, the rage and malice of *Esau* was tyed up, and *Iacob saw his face as if he had seen the face of God*, so well was *Esau* pleased with him.

2. Sometimes, by giving them so much work elsewhere, that they have neither leisure nor power to pursue the godly any further. We saw it before in *Sennacherib*, and we may see it in *Ahab* at *Ramoth-Gilead*, when he intended a further persecution of *Michaiah*; as likewise in *Iulian*, who resolving to destroy all the *Christians*, found a necessity to go first against the *Persians*, by whom he was overthrown; and so, disabled from satisfying his rage upon the others. Thus God often gives Tyrannicall Princes businesse enough abroad, when he findes them studious to destroy their best Subjects at home.

3. Sometimes by dispoiling them of the Instruments whereon they relie, as *he took off the chariot wheels of the Egyptians* in their pursuit of Israel: either by rending from them a great part of their Dominions; as, from *Rehoboam*, when he resolved to go on in his oppression of his petitioning Subjects; or by weakning that strength which remains with them, as he did that of the *Assirian* when he thought none could stand before him, *sending among his fat ones leannesse, and under his glory kindling a fire*: or by infatuating their counsels, making *the Princes of Zoan fools, and the wise Counsellers* of a persecuting *Pharaoh to become brutish*, and causing them to fall by their own counsels, as *Iulian* before the *Persians*, when in a bravado, he would needs burn his ships, to put the more necessitie of valour into his Souldiers; or by infatuating themselves, that they cannot understand good

2. *Observation.*

a By filing off their roughnesse and malice.
b *Gen.* 31. 22.
c *Gen.* 32. 28.
d *Gen.* 33. 10.

2. By giving them work elsewhere.
e 2 *King.* 19. 8.
f 1 *King.* 22. 27, 28.
* *Greg. Naz. Orat.* 4. *in Iulian.*

3. By spoiling them of the instruments of revenge.
g *Exod.* 14. 25.
h 1. *King.* 12.
i *Isa.* 10. 16.
k *Isa.* 19. 11.
l *Theodor. Hist. li.* 3. *cap.* 20.

counsel when it is before them (as in *Rehoboam* case*) but rather follow that which is directly given for their destruction, and to countermine their own plots; as, when *Absolon* followed the advise of *Hushai* against that of *Achitophel*, which would have carried his designe that *Hushai* by his counsell prevented. And indeed this is one of the greatest *miseries of a Prince* (as a grave Author speaketh) and a sad symptome of his approaching ruin, *when God suffers him in his wits*, as he did *Rehoboam*, to *follow the counsels of those who were brought up with him*, and knew how to fit his humour, and to reject the counsels of graver men, who advised nothing but for his prosperity, and honour.

2. *Observation.*

* 1. King. 12. 2 Sam. 17. 7, 8.

n Phil. de Comin. li. 5. c. ult.

4. By arming his creatures against them. o Judg. 5. 20.

4. By arming his creatures against them.

p Aug. de Civit. Dei. li. 5. ca. 26.

4. By arming his creatures against them.

5. By panick fears.

q Judg. 7. 13.

r 2 King. 3. 22, 23.

5. By panick fears.

6. By making them fall one upon another.

s Judg. 7. 22.

t 2 Chron. 20. 22, 23.

6. By making them fall one upon another.

7. By setting them against themselves.

u 2 Sam. 17.

4. By arming his creatures against them. o *Judg.* 5. 20. p *Aug. de Civit. Dei. li.* 5. *ca.* 26. 5. By panick fears. q *Judg.* 7. 13. r 2 *King.* 3. 22, 23. 6. By making them fall one upon another. s *Judg.* 7. 22. t 2 *Chron.* 20. 22, 23. 7. By setting them against themselves. u 2 *Sam.* 17.

4. By arming his creatures against them.

5. By panick fears.

6. By making them fall one upon another.

7. By setting them against themselves

fell for the destruction of *David* was rejected. *Judas* did the like, when he had betrayed his Master. *Pilate* the condemner of *Christ*, and *Nero* the persecuter of Christians, did both fall by their own hands, without effecting what either the one or the other had mainly intended.

2. *Observation.*

v *Mat.* 27. 5. *Tertul. Apolo. cap.* 5. *Euseb. li.* 2. *ca.* 7. 8.

8. By discovering their closest plots and counsels before they take effect: and a Treason discovered is lost. Thus did he discover the plot of [x] *Haman* against the *Jews*, of the [y] *Jews* against *Paul*; And so God did strangely open that plot of the *Earles* in the *North*, combining with the *Pope* and *Spain* against Queen *Elizabeth*, by a stranger without the Kingdome; in so much as the *Pope* openly said, [z] *That never any Conspiracie was more advisedly begun, nor concealed with more constancie and consent of minds, being not at all opened by any of the conspirators.* Thus doth God provide, that rather then the *rage of man* shall take place, to his dishonour, [*] *a bird of the aire shall carry the voice, and that which hath wings shall tell the matter.*

x *Esth.* 4. 1.
y *Act.* 23.
z *Hieron. Catena ubi supra.*
* *Eccle.* 10. 20.

You may take the *Reasons*, in a word.

Reasons.

1. The power of God is such, that whatsoever [a] *devices* be found *in the hearts of men, yet the counsell of the Lord that shall stand.* Let their *rage* be what it will; yet, not theirs, but *Gods will must be done.* [b] *There is no wisdome, nor understanding, nor counsell against the Lord.*

1. Because Gods power will carry on his own counsels.
a *Pro.* 19. 21.
b *Pro.* 21. 30.

2. All wicked men, and devils are in Gods hand: and how furiously soever they *rage*, yet they can run but to the end of their chain. They may *rage*, but [c] God *laughs them to scorn.* The devill himself may lay about him, but God holds him in his hand: sometimes [d] *bruising him*, sometimes [e] *binding him*: but alwayes mastering and overpowering him, that [f] *the gates of hell shall not prevail against his Church* and people.

2. All men & devils are in Gods hand.
c *Psal.* 2. 4.
d *Rom.* 16. 20.
e *Rvel.* 20. 2.
f *Mat.* 16. 18.

3. God is engaged by promise to his people that keep his wayes, that [g] *no weapon that is formed against them shall prosper, and every tongue that shall rise up against them shall they condemne*; and, he pronounceth *this to be the heritage of the servants of the Lord.* Therefore God is bound to

3 Gods promise is to beat down all weapons.
g *Isa.* 54. 17.

1. Use of the second Point.

The Vse.

1. Behold all this fulfilled to our selves.

restrain all that wrath, which would enervate the faith of his people in such a promise, and disappoint them of performance.

Thus, having given you both branches of the second point, I descend to the Vses.

And first, Behold, all this fulfilled this day, not in our eares onely (as the Treason was) but in our eyes too. What the Rage of man upon this day, was, you have alreadie heard. Now see how this rage so far as it was permitted, did turn to Gods praise, and how powerfully he restrained the rest.

Their rage turned to his praise.

How strongly was their plot laid! how secretly, carried! how neer, the execution! how probable, the successe! how confident the Instruments, of their expected issue! How boldly did they vaunt, that they had gotten God himself into the Conspiracie! God and man had conspired to punish the wickednesse of that time, said the Author of that Letter which occasioned the miscarriage of all, mistaking the Devill, for God. Yet even then, we see how admirably God turned all this rage to his praise, by preserving of those that were appointed to die, and by giving them up as a prey to death who had destinated so great a sacrifice to Death of so many at once. Insomuch as the greatnesse of the danger did not more smite the world with a just amazement, than the extraordinarinesse of the deliverance took all men with high admiration.

God permitted it so far that all might see his hand as clearly in the rescue, as in the deliverance of Daniel, in the Lions den; and his judgement on the Traitors, as in the destruction of Daniels enemies by the same creatures that touched not him. One spark of fire flying out of the Chimney where they were drying powder to make resistance, first brought divers of the principall Conspirators (by the wounds received from the powder kindled by that spark) to acknowledge the justice and vengeance of God upon them by powder, wherewith they intended the destruction of so many. And afterwards, Catesby and Percy, the principals in that wickednesse, were shot to

At Holbeach in Worcestershire.

death

death by one shot of a *Musket*, and thereby found Gods own hand taking revenge by *powder*, before the justice of man could seize upon them. And not onely so, but even *Faux* the appointed *Executioner*, and *Garnet* (the Arch-Devil to bleſſe their plot) confeſſed to the *praiſe of God* as well as the reſt at their execution, the outragious wickedneſſe and odiouſneſſe of that helliſh deſigne.

1. *Uſe* of the ſecond *Point.*

Nay further, God raiſed up an everlaſting * Pillar of *Thankeſgiving*, from that very *Parliament* which ſhould have been blown up; and produced effects quite contrary to thoſe which the Traytors intended, in preſerving not onely the *Perſons*, but the *Laws*, which they meant to deſtroy, and in cauſing moe *Lawes* to be made againſt them who ſo wickedly provoked the Clemencie of the *Prince*, and abuſed the lenitie and mercie they formerly enjoyed; but, in providing more carefully, ever ſince, for our preſervation.

* An *Act* for keeping of this Day, for ever.

I need not tell you that, *the reſt of the rage* is happily *reſtrained*. Your eyes behold it, and we all ſit under the bleſſing of it unto this day. Onely take notice, that God did it, not by *ordinary* meanes.

Not *by abating their rage*: for *Faux*, after his apprehenſion, repented nothing more then his not giving the blow; yea the whole crew afterwards brake forth into open Rebellion, till ſome of them were ſlain, and the reſt taken, in the height of their *rage*. Not *by diverting them*; for they received not the leaſt interruption, till all was ready for execution. Not *by taking off any of their Inſtruments*; for, not a man of them was toucht by death, ſickneſſe, or arreſt, till after the very trains were laid to the powder, and all prepared for the firing of it. Not *by arming the creatures againſt* them: for no creature once troubled them, till they were found out (almoſt too late) to be *Troublers of Iſrael*. Not *by ſmiting them with Panick fears*: for they were never ſo high floan (before the diſcovery) with confidence of ſucceſſe, nor more deſperately fearleſſe, after they knew that all was diſcovered. Nor yet, *by ſetting them one againſt another*: for

God *reſtrained the reſt*, not in an ordinary,

2. Use *of the second* Point.

(like *Simeon* and *Levi*) they held too fast together, even unto death.

but in an extraordinary manner.

But the Lord did it himselfe, causing one of them (who had taken three *Oaths* to conceale it, and kept touch with his *tongue*) by a *writing* to reveile it; verifying that of the Wisest King, that, [a] *that which hath wings shall tell the matter*; and, affecting the King with a spirit of jealousie, (who ordinarily offended rather on the other hand) and leading him to an interpretation of the *Letter*, quite contrary to the common sense. And not onely so, but by sharpning the edg of all mens spirits against the *Traitors*, in the Countries where they wandred, to kill some of them, and to apprehend the rest, even before any *Proclamation* could overtake them, and before the people who seised on them, knew any thing of this particular *Treason*. Thus, *He that sitteth in the Heavens, laught them*, their *rage*, and *Counsels*, to scorne; compelling them, at length, to acknowledge the *finger of God* in their *Discovery*, and his *arme* in their most deserved *Destruction*. O wonderfull *Providence*! O admirable *Justice* upon them, and *Goodnes* to his People!

a Eccl. 10. 20.

See the *Discourse* of the *Powder Treason* in King *James* his *Works*.

2. Use *of the second* Point. Incitation to thankfulnes.

2. How should this put all our hearts into a flame of the highest Thanksgiving to Him who hath done for us such wonderfull things! When their *Rage* had concluded that We and all Posterity should for ever wallow in ashes, [b] *taber upon our breasts*, and howle like Dragons for that irreparable Desolation; the God of our Mercies hath prevented them, broken the snare, given us an escape, and hurl'd them out of the *Land of the Living*, as *out of the midst of a Sling*. Therefore, rejoyce *in the Lord, and againe I say rejoyce*: Rouse up your spirits, call up your hearts, *and let all that is within you blesse his holy Name*. I hope I shall not need to set before you *the Institution of a thankefull man*; nor, to spend time in *directing how to give thanks*; that Work being excellently performed at your late *Publique Thanksgiving*. Rather let me bestow a few words to incite you to the Duty, because I finde every where more and more backwardnesse to it, and coldnesse in it.

b Nah. 2. 7.

On Septem. 7. 1641.

For,

For, however at first, the meltings of most mens spirits were extraordinary (their affections being soone upon the wing, when the first newse of the *Deliverance* out-ran the report of the *Danger*.) Yet, by Degrees men have so farre cooled, that not onely too many of the ordinary sort doe wholly neglect this Day; but, not none of the Clergy also, who have sometimes (for their hyre) declaimed vehemently against that *Treason*, in the Pulpit, begin in ordinary discourse to jeere this solemnitie of such a *Deliverance*; and, in derision, to name it, *Saint Gunpowders Day*. Papists perswade their Novices that there was never any such thing. Yea, some (once ours) have arrived at so much giddinesse, as to pronounce the keeping of this *Day* to be *Will-worship*; and, the religious enjoyning of it even by *Parliament*, to be a trenching on the *Libertie* left us by Christ; as if the *binding* of our selves (as Gods people of old, in their feast of [c] *Purim*, did) to give publique thanks for an extraordinary Mercy, were a violation of true Christian Libertie. O shamefull Ingratitude! O Impudent Ignorance! And how careless the greater part of the better sort are become in observing this Day, is a subject more fit for my tears than my tongue, even in this Honorable Assembly.

2. Use of the second Point. The necessitie of such an Incitation.

c Esth. 9. 27.

Wherefore, the better to quicken You, to restore this Day to its former splender, that the Great *Work of the Lord* done herein, may be forever more *honorable, and glorious*, Let Me present You with a few Incentives.

Motives to the *Duty*.

1. Remember that, none but the Almighty himselfe could possibly have wrought such a *Deliverance* for us. [d] *If it had not been the Lord, who was on our side when men rose up against us, they had swallowed us up quick, when their wrath was kindled against us.* Let this first settle upon our spirits, that *this was the Lords doing*, and then it will [e] *soone be marvellous in our eyes, so as We cannot but rejoyce, and be glad in it.*

1. None but God could doe it.

d Psal. 124. 3, 4.

e Psal. 118. 23, 24.

2. Think seriously what manner of persons wee were, for whom he did all this. Are we not a sinfull, unthankfull, stubborne People, as ever tasted of mercy? a seed of evill

2. He did it for people altogether unworthy of any mercy.

2. Use of the *second* Point.

evill Doers, that call God *Father*, *and yet doe as evill things as we can*? And yet for all this, God hath opened his *hand wider*, than ever we *opened our mouths*, and crowned all our yeares and dayes with such loving kindnesse and mercy, as never any Nation under Heaven received greater, or enjoyed longer. If therefore *David*, upon the bare promise of a mercy, could not but *sit downe before the Lord*, as one in an Extasie, crying out, *Who am I O Lord, and what is my Fathers House, that thou hast brought me hitherto*? How much more would our spirits be lifted up beyond all expression, to glorifie his Great Name for so great a mercy actually conferred, when we consider who and what we are that doe receive it!

t *Ier.* 3. 4. 5.

3. The deliverance is extraordinary.

3. Look upon the Deliverance it selfe as extraordinary. *All the* g *Works of the Lord are great*: yet, some greater than others; But this is no lesse than *the raysing up of a whole Kingdome from the dead*. For, as h *Abraham* is said to have *received* his *Isaac from death in a figure*, when *Isaac* had been bound on the wood, and the hand of his owne Father stretched out to kill him; so wee, in this Deliverance, received our King, Queen, and Prince that then were, our King that now is, our Parliament, Lawes, Liberties, Lives, and Religion it selfe from the dead in a figure, when all these were so neere to destruction that there was scarce a *step between them and death*, and such a step as had been easily made, had not the Lord *to whom belong the issues from death*, stept in to prevent it.

g *Psal.* 111. 2.

h *Heb.* 11. 17.

4. And altogether *unexspected*.

4. Take this with you too, that this great *Deliverance* was a mercy altogether unexspected. (For, who apprehended any danger?) The work was so strange, as wee could hardly credit when we saw it done. It was with us, as with *Zion*, * *When the Lord turned her Captivitie* by *Cyrus* the *Persian*; Wee were *like men that dreame*: we could scarce trust our owne eyes to behold it, or our tongues to proclaime it. Men gazed on each other as people amazed. And when the thing was found to be so indeed, oh how our hearts glowed! our affections fired! our hayre stood upright! our eyes sparkled! our joynts trembled!

* *Psal.* 126. 1.

our

our spirits even failed with us to behold the wonder! And then, oh what might not God, at that time, have had from us! Let him therefore not goe away now with lesse; seeing *his Mercy*, even that *Mercy endures for ever*, to our benefit and comfort.

2. Use of the *second* Point.

5. Behold the Love of God in it, makes all to be yet more precious to a thankfull spirit. 'I *have Loved thee, therefore will I give men for thee, and people for thy life*, saith the Lord. If *men*, yea, if a whole Nation conspire against thy life, he will redeem thee from that danger with the price of all theirs. Hence it is, even from his *Love*, that he no sooner espies any enemies out against us, but he armes presently as against enemies to himselfe; and, not onely Layes them at his own feet, but even at [k] *ours*, and gives us to *wash our feet in the bloud of the wicked*.

5. And all this as a fruit of his Love.

i *Isay* 43. 4.

k 2 *Sam.* 22. 41. *Rom.* 16. 20.

6. Consider, God hath gotten him *honour*, and rayſed himselfe a *praise* out of the very *rage* of those who sought our destruction, and shall he not have it from those who enjoy this miraculous Preservation? Shall he have it from his *enemies*, and goe without it from his *Servants* and *Friends*? The Lord forbid.

6. God hath gotten him praise from the *wicked* that sought our destruction.

But oh! farre, and for ever farre be such neglect from every of You, who being *the Chariots of Israel and the Horsemen thereof*, ought of all others to *triumph in his praise* for these *works of his hands*. It was a foule Blot to the *Elders of Judah*, that, after *David* was freed of the Rebellion of *Absolom*, they, who were [*] *his brethren, his bones and his flesh*, should be *last in bringing back the King to his House*. But much greater would the staine and the sinne be in You *the Elders* of our *Israel*, unto whom the Lord himselfe (upon the same grounds that he hath elsewhere said, 'Yee are Gods,') now saith, *Yee are my brethren, yee are my bones and my flesh*, should have cause to adde, *wherefore then are yee the Last to bring the King back*? Why are You so backward to restore unto Him all that honour that so many *Absoloms* and Sonnes of Rebellion have taken from Him? Well, If you be not first, nay if You outstrip not all others in the Duty of *Praise* for so great a

* 2 *Sam.* 19. 11, 12.

l *Psal.* 82. 6.

3. *Observation.* Deliverance from *the rage of man*, You must expect no lesse *Wrath* to break out from the Lord upon your selves and the Kingdome, than befell *Hezekiah* and *all Judah*, for [m] *not rendring to the Lord according to* a farre lesse *benefit done unto him.*

[m] 2 Chro. 32. 25.

There be divers other excellent *Uses* of this comfortable *Doctrine*, but I must lay them all by, for haste to the Last *Point*, which is this:

The third Observation. *The Experience of Gods over-ruling and mastering the rage of man in times past, is an undoubted assurance of the like for all to come.*

This Point, so clearely grounded on the Text which speaks of future Deliverances built upon former mercies, and so strongly bound downe with a confident *Asseveration* in the front, that *surely* it shall be even so, I shall passe over with a light foot.

Nothing more common in Scripture than to conclude what God will ever doe, from what once he hath done. *David*, even in his youth, could be confident of this, [n] *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Beare, he will deliver me out of the hand of this Philistine.* And afterwards, when that unnaturall Rebellion of *Absolom* brake out so violently as made *Hierusalem* too hot for *David*, causing him to flee *whither he could by the way of the Wildernes*; yet even then, after God upon his prayer had spoken comfort to him from experience of former deliverances, *David* growes so secure, that he that before durst not stay in his owne house for danger, professeth now to [o] *lie downe and sleep* where he hath not an house wherein to put his head; and he that durst not tarry in *Jerusalem* with all the power he could rayse against his sonne, now professeth in a wild howling desolate Wildernes, [p] *I will not be afraid of ten thousands of people that have set themselves against mee round about.* Thus, let God doe, but any thing for him, and let him alone to live upon that while he lives. If God once *lead him through green pastures*; [q] his resolution mounts high; [r] *Though I walk through the valley of the shadow of death, I will*

n 1 Sam. 17. 37.

2 Sam. 15.

o Psal. 3. 4.

p Vers. 5.

q Psal. 23. 2.

r Vers. 4.

will feare no evill; and, he soone arrives at this Conclusion, [s] *Surely, goodnesse and mercy shall follow me all the dayes of my life.* Every mercy is an assurance of more. Nor was *Paul* behind *David* in this divine Art of argumentation. If God raise him out of his bed from the dangerous anvil of a desperate sickneſſe, he rayseth his faith higher than God rayſed his body; first, setting downe the mercy received, [t] *Who hath delivered us from so great a death, and doth deliver*; then inferring hence, *in whom we trust that he will yet deliver.* And at another time reporting a gracious rescue from the rage of *Nero*, [u] *I was delivered from the mouth of the Lyon*; he concludes thus, *And the Lord shall deliver me from every evill work*; that is, of evill men conſpiring against him before he should have finished his course.

3. *Observation.*

s *Verſ.* 6.

t 2 *Cor.* 1. 10.

u 2 *Tim.* 4. 17, 18.

A truth so conſpicuous in the eyes of the faithfull, that they have pleaded this unto God himselfe. *Moſes*, when he saw God in such a rage, as to threaten the cutting off of all *Iſrael* at once, falls to prayer, and pleads with God for a Pardon of course, because he had given them many before. [w] *Pardon, I beseech thee the iniquitie of this people, according to the greatneſſe of thy mercy, and as thou hast forgiven them from Ægypt even until now.* Never were the people nearer a dreadfull destruction, and yet this one Plea turned God quite about, and drawes from him this answer, [x] *Lo I have pardoned them according to thy word.* So *David*, in a great danger, *when the Philiſtines took him in Gath*, useth the same Plea for deliverance; [y] *Thou hast delivered my ſoule from death, wilt not thou deliver my feet from falling?* Which manner of speaking plainly concludes, that it cannot be otherwiſe.

w *Num.* 14. 19.

x *Verſ.* 20.

y *Pſal.* 56. 13.

Nay more. Not onely deliverances given to our selves, but to any others from the beginning of the world, is an undoubted argument to assure all the people of God of the like iſſue in all their straits and distreſſes. When *Iſaac* was so strangely delivered, beyond all expectation, the godly presently made this use of it, and it grew to a Proverb, in all exigents; [z] *God will be seen in the Mount.*

z *Gen.* 22. 14.

3. *Observation.* When all things are so desperate, that no help can be expected, yet the very delivering of *Isaac* on the Mount of *Moriah* shall then assure them of a gracious deliverance.

a *Iosh.* 1.5. And it is Gods own plea to encourage *Joshua* to go on where *Moses* left: a *As I was with Moses, so will I be with thee; I will never fail thee nor forsake thee.* Which very Text the Apostle citeth as a Legacie bequeathed unto all Christians, though not in being till many hundred yeers after *Joshua* was dead, to dehort them from covetousnes, and to perswade to contentation of minde by a firm reliance upon God.

b *Heb.* 13.5.6. b *Let your conversation be without covetousnesse, and be content with such things as ye have: for God hath said, I will never fail thee nor forsake thee; so that we may boldly say, The Lord is my helper, I will not fear what man shall do unto me.* What was once, and but once spoken to one *Iosuna*, an extraordinarie person, called to an extraordinarie service, wherein he was to encounter extraordinarie difficulties, is made by the Apostle as a concluding Argument for all Gods people cast upon any straits, to claim the like to the end of the world.

Reasons. Nor will you strange at it, if you consider the grounds of it. For,

1 From the nature of God. c *Mal.* 3.6. 1. God is constant and unchangeable in all his proceedings, because he is so in his nature. If his people alter not too much, he still keeps one tenor. c *I am Jehovah, I change not, therefore ye sons of Iacob are not consumed.* His meaning is, that therefore they still partake of his ancient mercies formerly shewed to *Iacob* their father, because God is so unchangable.

2. From their constant interest in the Covenant. 2. His people once in Covenant have always the same interest in his wisedome, power, providence, and goodnesse, and so may ever plead that whereof they or any others have been at any time partakers. Hence the Church, long after *David* was gathered to his Fathers, thus expostulates with God; d *Lord, where are thy former loving kindnesses which thou swarest unto David in truth.* As if they should say, be they not all ours by being in Covenant with thee, as *David* was?

3. God

3. God never begins a work, but he goes through with it. *When he begins he will also make an end*, in perfecting mercies, as well as in filling up plagues. It is a note of infamie upon a weak man to have it said of him, *This man began to build, and was not able to make an end.* Therefore *Moses* knew what he did, when he pleaded for further mercy to Israel on this ground, that it would be said by the enemy, c *The Lord was not able to bring him into the land which he promised them.* Therefore *Paul* was so confident in this very thing, *that he that hath begun a good work in his people, will also finish it unto the day of Iesus Christ.*

3. *Observation.*

3. From Gods perfecting what he begins.

c *Deut* 9.28.

Thus then we see clear grounds why one deliverance assures many moe. Yet take this truth with this caution. Although God deliver his people all alike, *effectiue*, yet he doth not alwayes bind himself to give unto all his servants the same deliverance in *specie*, and in *kind*. But when he doth it not in *kind*, he doth it,

Yet observe a Caution.

First, in *equivalence*: either the same, or another as good in it self, and better for thee. f *The Lord knoweth how to deliver the godly*, for *manner*, and *kind*, as well as for the *meanes*. If life be best, he will preserve thee alive. If death be better, even death shall be thy deliverance, and thy greater *gain*.

1. Deliverance may be in equivalence. f 2. *Pet.* 2. 9.

2. When God delivers not in *kind*, yet that deliverance which he doth bestow, gives full *satisfaction* and perfect *content*: so as other deliverance would not be accepted if it were tendred. Those Primitive Saints that were exposed to *Martyrdome*, g *would not accept of deliverance* (that is, of an escape with their lives) *that they might obtain a better resurrection.*

2. If not in kind, yet such as satisfieth.

g *Heb.* 11. 35.

These things observed, it ever holds good that, *The experience of Gods ordering and over-ruling the rage of man in times past, is an undoubted assurance of the like for all time to come.*

And this being so, I shall, in the *Use*, observe my former method, beginning with a *Parallell* of this *Truth* and these Times: no truth being sweeter than that whereof we have largest taste and experience; nor *Use* more sea-

2. *Use of the last* Point.

1. Behold the experience of this upon our selves.

sonable, than that which comes most home to our present condition.

That great Deliverance we now celebrate, was not as a dead bath to stop a present Gap onely, nor a mercy expiring with that houre and occasion; but, intended for a living, lasting, breeding Mercie that hath been very fertile ever since. It was an in-let to further favours, and an earnest of many moe blessings: for which, I appeal to Your own Experience who have duely observed Gods dealing with you. Many of You who have now the honour to sit Members of the High Court of Parliament were unborn, when the *Powder Treason* should have been acted. Yet you cannot say, you were *born out of due time*, for that very Deliverance hath since that, set down many a rich mercie at all your doores. This very *Parliament* speaks out this truth to all the world.

The very *Calling* of it, and the *sitting* of it, speaks it. The many Conspiracies that have been detected, the many Popish Designes that have been defeated, the many snares that have been broken, the many Mountains that have been levell'd, the mighty *Nimrods* that have been pluckt down, the unsupportable yokes of which our necks have been freed, those *whips of Scorpions* the back-breaking, heart-sinking Courts which are now broken and dissolved; the devouring sword of war brandished in the heart of this Kingdome, that is now put up; those Rights and Liberties which had been led away captive past hope of rescue, that are now restored; that Religious, necessarie, noble *Vow* and *Covenant* for conservation of *Religion*, and *Protestation* against *Popery* and *Superstition*, into which both *Houses* have worthily entred; that frequencie of *Parliaments* for preventing future inundations of miserie and bondage, that is now happily setled; this blessed opportunitie of sitting in Parliament, at this time, for the more effectuall and timely quelling of that unhappie Rebellion of some *Papists* in *Ireland*; and the providing for the continuance of this present Assembly, till all our grievances be heard and relieved, till

those

those that are complained of as instruments of our destruction be brought forth to triall, till the Church be purged, Reformation perfected, and our Lawes, estates, Liberties, and Religion be all setled and secured. These, I say, and many more do all speak and proclaim the manifold, wonderfull, and invaluable mercies that have flowed in upon this unworthy and unthankfull Nation from that admirable deliverance of the *Gun-powder Treason*.

2. Use of the last Point.

Wherefore *let the redeemed of the Lord, whom he hath redeemed from the hand of the enemie, say, that his mercie endureth for ever.* Yea, let all that fear him, say, *Blessed be the Lord who daily loadeth us with his benefits, even the God of our salvation*; and let them put a *Selah* to it, *for the generation to come, that the people which shall yet unborn may praise the Lord.*

a *Psal.* 107, 2.

b *Psal.* 68. 19.

c *Psal.* 102. 18.

2. But, what terror and torment speaks this to all wicked men, whether Papists, or Atheists, that speak, and do so exceeding proudly from day to day, as if all were theirs, and that nothing could hinder the satisfying of their lust upon the Gospel! What stone have they left unturned? what plot unattempted? And yet, what Treason of the many which they have contrived, hath taken effect? Will they not see that, in all their *rage* and conspiracies, they do *imagine* but *a vain thing?* that they are sure of a *hard* bargain of it (like that of a naked bodie) *to kick against the pricks?* that it is a desperate service they daily go upon? Have they not miscarried, and gone by the worse all along? and may they not, out of their miscarriages past, as out of an *Experimentall Prognostication*, read their destiny for all time to come?

2. Use. Terror to the wicked.

d *Psal.* 2. 1.

e *Act.* 9.

Do they not know that God hath engaged himself to his people, that *no weapon that is formed against them shall prosper?* Even *Nathans* wife (though a heathen) could tell her husband enraged against *Mordecai*, *If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.*

f *Isa.* 54. 17.

g *Esth.* 6. 13.

I know God sometimes in anger, gives his people into the

2. Use of the last Point.

the hands of their enemies, to chastise and humble them. But, mark the issue: the tail of the storme ever lights upon the rods of his anger. For, the Lord hath said it, h *Yet a little while, and the indignation (against the godly) shall cease, and mine anger in their destruction:* that is, of those whom he imployed to correct them. Yea, which is a deeper cut to a malicious heart, God doth at last usually bring his enemies to confusion even by those poore, despised, oppressed out-casts of Israel, whom the wicked in their rage had resolved to devoure. i *Behold,* saith the Lord, *I will make Jerusalem a cup of trembling,* (or *of poyson*) *unto all people round about, when they shall be in the siege both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it:* that is, labour *to take it up and throw it out, shall be cut in pieces, though all the people of the earth be gathered together against it.*

h Isa. 10. 25.

i Zach. 12. 2. 3.

O that wicked men would yet desist from their conspiracies against the godly, before the *Lords wrath be kindled, and they perish* for ever! But, if they will not *be instructed,* I must leave with them that which the Lord denounced to the unreasonable enemies of his Church heretofore; k *Gird your selves, and ye shall be broken in pieces, yea, gird your selves and ye shall be broken in pieces. Take counsell together and it shall come to nought, speak the word and it shall not stand, for God is with us.*

k Isa. 8. 9, 10

3. Use. Comfort to the godly.

3. But O the fathomlesse consolation and soothing encouragement that this Truth administreth to all the godly; but more especially to You who are now imployed by God and the King in the great service of the Kingdome! Is it so that *your soules be among Lions,* and that *you lie among those that are set on fire,* to plot Treason against You continually, and boldly to breathe out bloody threatnings, so that when you go forth in the morning, you can scarce hope to return in the evening in peace? Do but cast up your accounts and experiments of Gods former Mercies in protecting, directing, preserving, and delivering of You hitherto, and you need no

other

other *Prognostication* to foretell what will befall you; nor better assurance that God will go on and preserve and cover you, to direct and prosper You (while you depend on him, and walk with him) maugre all the rage, and power, malice, and subtiltie of all men and devils all together against you. 3. *Use of the last* Point.

Nay could it be imagined that you never had experiment of Gods power and goodnesse in any extraordinary preservations and deliverances of your selves at all: yet, if you do but look abroad upon the many mercies conferred on others, in any age of the world; yea, if you look but upon this very Deliverance given to your Predecessours, this will be enough to assure you of like protection and preservation for ever. For every one of Gods servants are entitled to all the mercies and glorious works that ever the Lord wrought for any of his people from the beginning of the world. If you doubt hereof, remember what you have already heard from the Apostle, who hath put it out of question, in the place before cited, where he voucheth that particular encouragement given to *Joshua*, as an undubitable promise to all the godly; *I will never fail thee nor forsake thee: so that we may boldly say, the Lord is my help, I will not fear what man shall do unto me.* Heb. 13. 5. 6.

4. Be therefore exhorted hence, 1. to make this use of all former mercies. 2. To labour to be capable of this experiment. *The last* Use. Exhortation.

1. *Make this use of all former mercies.* Look on what we finde acted, or written of Gods goodnesse to his people, not as bare histories of things done, but as Prognosticks and assurances of the like again; as upon *Book-case* adjudged, that may be vouched unto God as Presidents in this time of trouble and danger. It is the great fault of too many, when they read in Scripture of wonderfull protections and deliverances, they behold them onely to admire the acts done, but not to rowle themselves, by vertue thereof, upon God, for the like. Howbeit, the Apostle tells us, m *Whatsoever was written afore-time, was* m Rom. 15. 4. 1. Make this Use of former mercies.

The last Vse. written for our learning, that we through patience and comfort of the Scriptures might have hope: of what, but of this, that, as others before us have been graciously born upon wings of mercies, even so we also shall, with no lesse power and tendernesse, be carried through all stormes and dangers that may set upon us in any service or suffering for God, beyond all humane helps or hopes of deliverance.

2. Labour to be capable of like mercies.

2. Labour to be capeable of further mercies by vertue of those alreadie conferred. Although God be gratiously indulgent, yet is he not inconsiderately prodigall of mercies to all that scrape acquaintance with him in their troubles. There are some to whom God, after many deliverances, saith peremptorily, [n] *I will deliver you no more:* It concerns all, therefore, to make this sure that they be such who may expect further deliverances from the God of their salvation. To this purpose, three things must be done: You must *beleeve* in him, *walk* with him, and *stand* for him.

n *Judg.* 10.13

1. Beleeve in him.

1. *Beleeve in him.* When *Iehoshaphat* and his people, fearing to be swallowed up of an huge host that came out against them, were by a Prophet assured of victory without striking a blow, *Iehoshaphat* presently inculcates this upon his subjects, [o] *Beleeve in the Lord your God, so shall ye be established, beleeve his Prophets, so shall ye prosper.*

o 2. *Chron.* 20. 20.

Faith makes a man even omnipotent: [p] *All things are possible to him that beleeveth.* It [q] binds Gods hands when he would destroy. It commands his help when his people are in distresse: [r] *Concerning the work of my hands command ye me.* On the other hand, Infidelity doth weaken Omnipotencie it self, in regard of the effects that otherwise would be produced. It makes him [s] *as a strong man that cannot save.* When Christ did so many mighty works in the dayes of his flesh, no man felt the effect, but such as beleeved: [t] *According to your faith be it unto you,* said he to the blind men that came to be healed. So it fell out to those of his own countrey; [u] *he could there do no mighty work, save that he laid his hands upon a few sick folks and healed them.*

p *Mar.* 9.23.
q *Deut.* 9.3.
r *Isa.* 45.11.
s *Ier.* 14.8.
t *Mat.* 9.29.
u *Mar.* 6.5.6.

shew; the reason is couched in the next words, *he marvelled at their unbelief*. Which shews plainly, that let Gods power be what it will, our necessities as great as can be, and his promises never so firm and punctuall for you, yet, [w] *if you will not beleeve, surely ye shall not be established*. Therefore *beleeve*. The last *Vse*.

w *Isa.* 7. 9.

2. *Walk with God*. This was required of *Abraham* the father of the faithfull, when God promised to do so much for him and his seed, [x] *Walk before me and be upright*. When [y] *Iehoshaphat walked in the first wayes of his father David, the Lord was with him, and strengthened the kingdome in his hand*. And [z] *the fear of the Lord fell upon all the kingdomes round about Iudah, so that they made no warre against Iehoshaphat*. Yea, the most inveterate enemies of Iudah, the *Philistines, brought him gifts and presents*. Thus God makes his servants that walk with him so sure of protection, that they become a terror to those that would be a terror to them. 2. Walk with God.

x *Gen.* 17. 1.
y 2. *Chron.* 17. 3, 4.
z *Ver.* 10.

He that walks with God is sure to fare as God himself doth. Fellow travellers use to communicate each to other such things as they have, if any of the company fall into distresse: so the Lord communicates all his power, wisedome, and goodnesse to all that walk with him, as they stand in need of any, or of all of these. [a] *The Lord God is a sunne and a shield, and no good thing will he withhold from them that walk uprightly*. Yea, [b] *his eyes run too and fro, throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect towards him*.

a *Psal.* 84. 11.
b 2. *Chron.* 16. 9.

3. *Stand for him*, and he will stand for you. Be zealous for God, and he will put on zeal as a cloak for you. If you will *help the Lord against the mighty*, especially against those proud enemies that tread down his ordinances, or imbase them with alloyes of their own, you shall soon finde him speaking to you in your straits and difficulties, as *Iehoshaphat* to [c] *Ahab*, *I am as thou art, and my people as thy people, and we will be with thee in the warre*. 3. Stand for God.

c 2. *Chron.* 18. 3.

The last Use. Give me leave, I beseech You, to speak freely to You; I will doe it humbly too. At Your first sitting downe, You expressed many brave and noble resolutions, of giving Gods businesse the precedency of all other Your Affaires: and Your beginnings promised much. Howbeit, I know not how it comes to passe, but so it is, that Gods Work lies yet undone. Matters of Religion lie a bleeding: all Government and Discipline of the Church is laid in her Grave, and all putredinous vermine of bold Schismaticks and frantick Sectaries glory in her ashes; making her fall their own rising to mount our Pulpits, to offer strange fire, to expell the gravest, ablest, and most eminent Ministers in the Kingdome, (if not out of their Pulpits, yet) out of the hearts of their people as a company of weak men, formalists, time-servers, no Ministers of Christ, but Limbs of Antichrist, having no calling except from the Devill; and to forsake our Assemblies as Babylonish and Antichristian, so as in short time they will not leave us the face of a Church. And yet, no course is taken to suppresse their fury, and to reduce them to order, which (as things now stand) will never be, till You put your hands to the Cure. I know your businesses and diversions have been extraordinary: yet in the midst of them all, You have found opportunitie to vindicate and settle your own Rights and Liberties. Therefore I hope You will finde both time and hearts to consider what is to be done for that God who hath done so much for You beyond all expectation.

Farre be it from any among You to say, *it is not yet a time*. Remember how unkindly God took the neglect of his *House* by the *Jewes* whom he had restored from *Captivitie*, albeit they forgat not the daily *Sacrifice* in the due place, and were opposed by many potent enemies, (the Kings *Great Officers* in *Judah*) who procured from [f] *Artaxerxes Longimanus* a [a] *Decree* to stay the building of the *Lords House*, which caused a cessation of forty-one yeares, even [d] *untill the second of Darius Nothus*. In this case, much might have been said for laying aside the

[f] Ezra 4. 21.

[d] Vers. 23.

Work;

Work; yet because the chiefe of the people did not constantly solicite the Persian Monarchs to reverse that Decree, that the building might goe on; but followed their own busines close, built their own houses and seiled them sumptuously, sowed their fields, and omitted nothing for their own Estates and Liberties, God did continually blow upon all, and curse every blessing. *The last Use.*

When they marvailed at the matter, He bad *Haggai* the Prophet to tell them the reason, and to perswade them to reflect upon their own wayes, as the onely cause thereof. c *This people say, the time is not come, the time that the Lords House should be built.* To this the Lord makes answer; f *Is it time for You, O yee, to dwell in your seiled houses, and this House lie waste?* Can you finde time for your selves, and none for Mee? Should I blesse you in pursuit of your own affaires, whiles you neglect mine? Nay, *Consider your wayes.* See what you have gotten, in the issue, by all the Labour you have taken for your selves, while you have done nothing to set forward the House of your God. Yee have sowne *much and bring in little, yee eate but you have not enough, yee drinke but yee are not filled, &c.* Thus it was with them, although an Edict was still in force against building of the *Temple*; because they did not cordially doe their utmost, to obtaine the repeale of that Ordinance, but rather made use of it to pursue their own busmesse with more zeale and industry. c *Hag.* 1. 2. f *Vers.* 4.

And hath not the same God begun the same course against us, at this very time? *Consider your wayes.* When they who solicited the *Cause of God*, humbly prayed that the *matters of Religion* might be put to some issue; the *disbanding of the Armies*, was thought more necessary, to put an end to that charge. When that was done, what followed? Was any thing done for God? Surely, You can best tell. And what have wee gotten? In stead of the former *Armies*, God hath now laid upon You a busmesse of more difficultie, and likely to prove more costly and bloody, by kindling a fire in *Ireland*, to the unspeakable

The last Use. persecutions, and butcheries of the poore *Protestant* Party there; and, when those flames will be quenched, or how far they may extend, is known only to Him whose Cause (I feare) is not sufficiently taken to heart? But this be sure of, it will never be better; but, more and more occasion of exhausting your Estates (which You have spent so much time to secure) will be still administred, so long as You shall deferre *the building of the Lords House*, I meane, the setling and securing of *Religion* and *Discipline*. This is that *unum necessarium* which (what ever some think) will undoubtedly save all: and, without which, all will be lost at home, as well as abroad.

O therefore let mee be bold in the Name of the Lord (whose Servant I am, and whose Cause I now plead,) to give You the same Counsell that God by his servant *Haggai*, gave to the *Jewes* who seemed to approve the Work, but pretended many Lyons to be in the way.

g *Hag.* 1. 8. g *Goe up to the Mountaine, and bring wood, and build the House, and I will take pleasure in it, and I will be glorified, saith the Lord.* What ever your own thoughts be, lay them aside to consider seriously what God expects from You. Try that Course, and see what a blessing will follow; how soone, how strangely God will turne all things about, remove all difficulties, and work wonderfully for You and our poore Brethren in *Ireland*.

This is no Empiricall *Desis*, but a *Probatum est*. For mark the issue of taking this Counsell, in the *Jewes* Case. Such as *beleeved the Prophet*, and *feared the Lord*, laid aside the hot pursuit of their own affaires, and did as they were commanded. They set upon the *building* of the *Lords House*. And the next newse was; h *Then spake Haggai the Lords Messenger, the Lords message unto the people; I am with you, saith the Lord.* That is, now they should find him *with them* to purpose: first, in carrying up the *building*, which (beside the severall pauses and interruptions of the Work) had been forty-two yeares, at severall times, laboured in, and yet not finished; and had then lain forty-one yeares together, without so much as

h *Hag.* 1. 13.

That House was forty-six years in building, *Ioh.* 2. 20.

a stone

a stone laid in it. Now, it should goe up so fast, that one foure yeares more should perfect the work. For, they [i] *finished it in the sixth* yeare of *Darius Nothus*, having set upon it in [*] the second of his Reigne, as before is shewed. *The last Use.*

[i] *Ezra* 6. 15.
[*] *Hag.* 1. 15.

Nor did God thus prosper them in his own Work only but blessed them in all things else they took in hand for themselves. And whereas before, there was nothing but sidings and factions; some [*] complying with the Great Officers of the Persian and Medish Emperours that then ruled over them, others opposing, and all thwarting one another, and thriving in nothing; afterwards, God did on the sudden turne the streame, knit them together [k] in a *Covenant with God*, and thereby [*] united them also one to another; so as, not onely a new face, but a new state of things presently appeared; and God was as good as his word, not onely in *taking pleasure in his house*, but in those that *built* it; For, so himselfe tells them; [*] *From this day will I blesse you.*

[*] *Neh.* 6. 10. &c. and *vers.* 17, 18.
[k] *Neh.* 9.
[*] *Neh.* 10. 28, 29.
[*] *Hag.* 2. 19.

This is a memorable Instance; and I would to God You would president your selves, by it, which till You doe, I shall never expect good of any of your *Labours*, or *Lawes* already made for your selves: Nor shall You satisfie the expectations of those that sent You hither, and put so great a Trust into your hands. Even men who at other times care no more than *Gallio* for matters of Religion; now that they see all mens spirits to be up for Religion, they also are (in their wayes) zealous to have somewhat done in it, and for it, as well as others.

I beseech You therefore in the Name of that Great God, whom You serve, and who hath hitherto blest You, and for the peace and prosperitie of this Church and Kingdome, to resume and pursue your first thoughts of setting up *God* and his *Ordinances*, as becomes You in a Regular way; which I have ever taken to be, by calling to your assistance a *free Synode* of Grave *Ministers* of this *Nation*. Not that I take upon me to prescribe any thing, but humbly to offer it to consideration onely, that

The last Use, so among the severall waves and meanes propounded, Your Wisedomes may select and prosecute what You shall finde to be the surest and most honorable way to cure the Ulcers of the Time, that daily fester more and more: That our Church and the Government thereof may be no longer laid waste, and expoſed to Confuſion, under the plauſible pretence of *not forcing mens Conſciences*. To put all men into a courſe of *Order* and *Uniformity*, in Gods way, is not to *force the Conſcience*; but, to ſet up God in his due place, and to bring all his people into the paths of righteouſneſſe and life.

You ſee how God hath unexpectedly put you into further neceſſity of more ſupplies from the people, for ſuppreſſing the Rebellion in *Ireland*; and all that foment or countenance ſuch a prodigious Conſpiracie. And you cannot be ignorant of the generall diſcontent at this, that there is yet no more done for *Religion*; by reforming what is amiſſe, and by ſetling what ſhould be ſo reformed. Would you therefore once go roundly to work in this Great Enterpriſe, and make the people to ſee and be aſſured of what I know you intend, namely, the further *Reformation* of the many things out of order in our *Church and Diſcipline*; and the perfecting of that which hath ſo many yeers lain unpoliſhed, You might ſoon command the hearts, and purſes, and lives of all good Chriſtians in the publique ſervice of the King and kingdome, without regreet, or gain-saying, and be able to do more in a ſhort time, than otherwiſe you ſhall ever effect while you live.

Look upon *David*. When this was once ſeriouſly and ſincerely ſetled in his heart, to *build God an Houſe*, God took it ſo kindly, that though he reſolved to reſerve that Work for *Solomon*, yet he ſent a meſſage to *David*, that he would *build him an houſe*, and eſtabliſh both his *houſe* and *kingdome* upon him. And not onely ſo, but, when ſo ever *David* had need of extraordinarie help, God never failed to go out with him whither ſoever he went. And it is very remarkable, that moſt of the Great Victories

2. Sam. 7.

which

which *David* atchieved, fell to him after his *resolution* of building the *Temple*. For the Text saith it expressly, that, [l] *After these things, David* smote the *Philistines*; and after that, the *Moabites*; then, *Hadadazer*; and then, the *Syrians*, and others, none being able to stand before him. [l] 2 *Sam.* 8. 1.

And thus would it be with you, when, in zeal for God, you follow his steps. What ever the difficulties and discouragements be, when *Zorobabel* fals close to work, what *mountain*, so *great* and high, that shall not *become a plain*? No plots, no power of hell should prevail against you. Do you carry on Gods work, he will be sure to carrie on yours, and make you the honour and strength of the King and Kingdome in all the Kings Noble designes for the good of his Subjects. Those unnaturall Rebels that now *rage* so desperately, should be *but bread for you*; and all your enemies should be compelled to lick the dust of your feet. I shall therefore close all with that of the same *David* to *Solomon* his sonne, touching the building of the Temple, [m] *Arise, and be doing, and the Lord be with you.* [m] 1 *Chro.* 22. 16.

FINIS.

Faults escaped in some Copies, correct thus.

The first number shews the *page*; the second, the *line*.

PAge 1. li. 20. *dele* and. li. 29. r. (2 *Chro.* 14.) 2. 2. *dele* the second *and*. 4. 9. r. *not*. 6. 2. r. *of clay*. 7. 15. r. *a little*. li. 18. r. *Chamath*. and in marg. חמת 27. 17. r. *our Cities*. 20. 2. r. *Cunning*. 21. 14. r. for. 24. in marg. r. *Hassenmuller*. 34. 23. *dele* the 36. 19. *dele* not. 49. 1. r. *within*. and li. 6. r. *which makes*. pag. 53. 8. r. *them*. 55. 20. r. *Godly*.